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COMMUNICATIONS.

For the Western Recorder.

RETRENCHMENT, No. VIII.

Mr. Editor—If the United States are such a set of gormonds as the most respectable of the medical profession would seem to suppose; and if, as I have intimated, professors of religion are not particularly distinguished for their abstemiousness; it will follow that retrenchment in diet is an imperious duty. But if the evil of surfeiting were far less than has been supposed; see a late work, entitled, "Dyspepsia Forestalled," &c.; if the evil were far less than has been supposed, the annual ratio of retrenchment mentioned in my last might still be regarded as a mere trifle. Almost any one might retrench in diet to the amount of one dollar and fifty cents a year, to his own personal advantage, even were the avails of this retrenchment to be thrown away. Suppose, then, that these avails were cast into the treasury of the Lord. Assuming the data presented in my last, as probably not far from the truth, we are here furnished with the round sum of six hundred thousand dollars; an addition, at once, of more than one hundred per cent to the annual receipts of our benevolent institutions, and all this absolutely to the personal advantage of the donors! Such a sum as this might be raised, even upon the principles of that charity which begins and ends at home.

But let me vary the supposition. Probably there are not less than fifty thousand families in this country, where one or both the heads of a family are decidedly pious, and where the power of religious influence can be exerted without embarrassment. The average retrenchment in diet, of one dollar and fifty cents, in these families, would be absolutely a thing of no account. But even at this rate, we are furnished with no less a sum than seventy-five thousand dollars annually, all of which is now worse than wasted. Let us suppose that only two of the ten specifications contained in my last were thus to be made the subject of retrenchment; we have then the sum of one hundred and fifty thousand dollars. This is more, if I mistake not, than is annually expended for all our missionary purposes, foreign and domestic.

But once more. The Christian is bound to be "temperate in all things"—in "meats" as well as in "drinks." He is to keep his *body*, no less than his soul, in subjection; and he has no more right to undermine his bodily constitution with surfeiting, than he has to do it with drunkenness. In either case, too, a pampered appetite, vitiated by indulgence, necessarily misleads the judgment. The man in such case craves his accustomed excess, and is fully persuaded, not only that his health requires it, but that he could not live without it. But let him begin and make the trial for a few short weeks, or months, with resolute perseverance and entire self-possession, and he will be perfectly astonished at the result. Such a person, I make not the least doubt, would be prepared at once to say, that the whole of the ten specifications, or their equivalent in other things, would not be too much to be undertaken in this way of retrenchment. Suppose the thing actually done, and that the fifty thousand families were united in it.—This would amount to fifteen dollars for each family. Let this, however, be apportioned according to the various modes of living among Christians, and the result, I believe, would no where be burthensome. All might still, in this way, be furnished with a plentiful and wholesome diet. But now look at the amount. Fifty thousand multiplied by fifteen. The amount is the enormous sum of seven hundred and fifty thousand dollars! Look at it, christian reader, and begin the work. Do not wait for others. Begin, and set the example, and who knows but others may follow it? A PRESBYTERIAN.

For the Western Recorder.

RELIGIOUS FEELING.

Mr. Editor—Permit me, before I offer you a few more remarks on the subject of religious feeling, to correct a typographical error in my former communication, first page of the 46th number of the Recorder, first column, 10th line from the top; for "entire attention," read "intense affections."

May not men feel in view of the danger of their condition, and yet not feel wrong? Sinners, 'tis true, must feel for an *additional reason*, if they ever have such feelings as God will approve. Sorrow for sin, simply because it exposes to danger, is an affection altogether selfish; but an alarm at the danger of our condition, by *reason* of sin, may, and not unfrequently does lead the soul to *abhor sin*. An attempt to suppress feeling under a sense of danger, is wickedly to resist those susceptibilities of our nature which the Almighty designed as the instruments of good to us. Why does our *Maker* threaten us with his displeasure for our sinfulness, but to alarm us in view of our danger? This alarm may, and most commonly does beget a conviction of guilt; and so the sinner is brought, by the influence of matter of fact, and truth, operating upon those affections of his nature, which God, we may well suppose, gave for this very purpose, to enquire after a method of escape from the danger which threatens. This method he finds in deep repentance. But as he contemplates the subject, he learns that repentance does not consist in a sense of danger, but in an ingenuous regret for sin, as committed against a holy God.

There is such a spirit of oppugnation in the foolish heart of man, that he is always prone to run to extremes. When *one* pleads for feeling on the subject of religion, *another* says *beware*, there is a great deal of what seems to be feeling, that is nothing more than feverish excitement; and with such a remark he ends what he has to say. When *one* warns the sinner of his danger, and uses the solemn language of God to alarm his fears, *another* interposes, and says, a sense of danger is one thing, and *right feeling* is quite another; and here we are left, without being informed what right feeling is. From such remarks as these latter, we might be led to conclude, that men are not permitted to feel at *all*, in view of their danger; and yet, the man who would warn sinners not to take a *sense of danger* for *true repentance*, would not say, that it is wrong for men to feel at all in view of their perilous condition. This would be to annihilate one of the most powerful media of access to the heart of man, with which our Maker has endowed us.—The three thousand on the day of pentecost, cried, "Men and brethren, what shall we do?" So also did the trembling gaoler ask at the hands of the apostles, "What must I do to be saved?" In both of these cases there was deep alarm in the view of danger. But after all, the feeling of alarm, simply, is not religious feeling. This consists in tearful regret for the disingenuousness and baseness of our conduct towards that adorable and all perfect Being, who has given us our existence, and all the accompanying means of doing and enjoying good; and who, as if he would give the most decisive evidence of his paternal regard for his creatures, has sent his Son to die, that we might live. Who has a heart so hard, that it will not break—who has an eye so utterly estranged to tears, that it cannot weep for the offences which we all have done against such a Being.

P. Q. T.

For the Western Recorder.

MISTAKES DETECTED.

The mistake of inordinate selfishness may be thus illustrated. A perfectly benevolent being—one who can regard the good of others as his own, is at a centre to which good flows from all parts of the universe, where he has knowledge of its existence. But the selfish being takes his station remote from this central point; still, however, aiming to grasp all possible good. But although he sees it flowing above, below and around him, seeking the distant centre, he can only sieze the small portions within his reach, while mortified that almost the whole within his sphere of vision eludes his grasp. The little which he gains, is embittered by the tantalising desire passing beyond his reach. By a mistake in position he effectually provides for his own misery. But how shall we remove the evil? How shall we gain the central point occupied by the benevolent being? This is at once to ask how can sinful man become holy; for although more general benevolence is not, perhaps, exactly the same thing as holiness, yet it is found in perfection whenever holiness is complete.

Previous to answering this question, it is not irrelevant to observe, that this is in fact the grand practical question which agitates the majority of our race. How shall we become happy, is the standing inquiry in their minds. But if we may believe the best of men, who have adorned their species, holiness and happiness are inseparable in all ordinary circumstances of our being. Even small degrees of the former are found more productive of the latter, than are the richest sources of enjoyment, of which earth can boast. All, therefore, who inquire, How may we become happy? may be assured, that their enquiry ought to be reduced to this:—*How may we become holy?*

The general answer to this question is very obvious to a believer in the gospel of Christ. We must definitely enter into the arrangement which God has proposed, and on his part fully executed, by the mission of his Son and the consequent mission of the Holy Spirit. Whatever this arrangement requires of us, we must stand ready to perform, if we would enjoy its benefits. But to speak a little more definitely, the knowledge of God, as "manifest in the flesh," is the chief means of removing the selfishness in which our sin and misery consists. The single thought, that the infinitely blessed Son of God has condescended to leave the realms of light and glory, and assume our degraded nature, (degraded in condition, even when free from sin), for the redemption of justly condemned rebels, has in it a transforming power directly bearing upon the evil to be removed. "What," says the humble believer, "has the Son of God not only endured the common evils of *human life*, but submitted to their most horrid forms, for the sake of sinners—sinners too, amongst whom I am chief, and can I refuse to seek the welfare of my equals? Can I refuse a *small* sacrifice to aid in consummating a work for which the Saviour made one so unspeakably *great?*" The contemplation of Christ's example in benevolence, must tend to increase that of every Christian. But the knowledge of God in Christ operates in other ways to produce the effect in question. He is pleased to call himself our elder brother. This gives rise to a feeling of union with him, which most obviously requires the possession of the same moral character. Can we be willing to call him brother, (what condescension in him to allow the title!) and yet have no desire to imitate him in his boundless benevolence? There is in our very constitution a sense of consistency, in having a character like those to whom we are intimately united, which is completely shocked by all sin, when indulged by a follower of Christ.

It is not, perhaps, altogether fair to answer the question proposed, in so perfect a manner. The true answer would consist in a complete description, so far as our knowledge extends, of that wonderful scheme, which infinite wisdom has adopted for the renovation of our fallen nature. The honest inquirer in this case, is referred to the bible. He may readily test the efficacy of the remedy there prescribed. If he will enter carefully upon the course of self-treatment enjoined by his Saviour, he is sure of removing the greatest evil ever entailed upon an intelligent creature. C. S. A.

From the Missionary Paper, No. 16.

FUTURE DESTINIES OF AMERICA,

AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION.—[Concluded.]

Supposition that Religion is to prevail.

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and their Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world never yet witnessed. As the sun rises, on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then it will be seen and known to the universe, what the religion of the bible can do, even on this side of the grave, for a penitent, restored and rejoicing world. But while contemplating such a display of glory and happiness on earth, we are not to forget that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

The Bearing of Missions to the Heathen on this Subject.

It is asked, what has this subject to do with the meeting of a foreign missionary society? Much in various respects. It is perfectly clear to the mind of a contemplative Christian, that efforts made in this country to send the gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And, if missions to the heathen were to receive no future support from America, what would this prove, but that christian benevolence was at so low an ebb among us; that there was so little of primitive zeal or apostolic enterprise to be found; that nothing great, and noble, and effectual, in the way of charitable effort, could ever hereafter be expected from this people? If our domestic missionary societies are to be sustained, they must be sustained by christian benevolence; but, wherever this divine principle exists, it will seek access to the heathen; and where access is once gained, it will not be relinquished. In a thousand ways, the beneficial influence of sending the gospel abroad, is felt in our religious prosperity at home. If, through the apathy of Christians, in regard to the condition of the heathen, it should be necessary first to curtail, and then to withdraw, our foreign operations, sad would be that hour, and of most disastrous influence upon all our domestic institutions.

Be it known, then, and felt by us all, that there is no way, in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans.

These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive the approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of high trusts. They are to be rewarded as benefactors of their race, or to share the doom of the servant who hid his Lord's money in a napkin.—There is no avoiding this responsibility. They cannot hide themselves in dishonourable graves, in such a manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of triumph and victory.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They laboured, however, for the good of mankind, and laid foundations with a distinct and special and declared regard to the benefit of future times. Their posterity remembered them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

The Sentence of Posterity.

The moral enterprises of the present day are novel, if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds and millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast ampitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim—"These were the men of the nineteenth century, who came to the help of the Lord against the mighty; these friends and patrons of missionary and bible institutions; these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thraldom of sin; these defenders of the Sabbath and all its holy influences; these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world's deliverance. God smiled upon their persevering and united labours, acknowledged them as his friends and servants, and we will hail them as benefactors of our happy millions, and of thousands of millions yet unborn."

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anakims are too tall for us to encounter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements; should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise; that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison house, which is preparing for their reception; if these are to be our conclusions, and these the depths to which our high hopes have fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. "These are the men," he will say, "to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build; but were not able to finish, because they were not willing to labour. They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven."

Dependence on Christ.

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; that from him must proceed,

> "Our high endeavour, and our glad success,
> Our strength to suffer, and our will to serve."

To him must we look habitually, as the hope of Israel, as the redeemer of his chosen people, as King of Kings, and Lord of Lords.

Knowing his power and willingness to save, we must distrust ourselves only; and in such a temper, we must apply to him to call forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ, those who are charitably regarded as his real friends, must as a body, show more zeal and self-denial in his cause, or it cannot advance; that is, it cannot advance according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do; of what they ought to do; or of what the world is losing by their neglect; and the very imperfect decisions of their own minds are but slowly and partially executed by the performance of their hands.

This is the more to be lamented, as we are now at the very harvest time of the world. The individual, who annually gives his few dollars or his few cents, puts tracts and bibles into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the gospel among their countrymen.

Consecrated Talent.

As to consecrated talent, never was there such a call to bring it into exercise; never such a reward, as it now has to offer to a benevolent heart. The man, whose labours contribute, in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men), than has ever yet been done for the most successful aspirant by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages; the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the Rocky mountains, and printed on the same page with Cowper's, "O, for a closer walk with God," or the "*Martyrs Glorified*," of Watts; the writer who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saint's Rest, in the library of every family, when our country shall have become thoroughly and consistently christian; the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action; the man who shall do any of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard of the name of Homer and Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the claims of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virture, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honour as the instruments of his divine beneficence.

From the Evangelist.

THE SECRET OF BRITISH MUNIFICENCE.

Under this title, a writer in the American Baptist Magazine assumes that the Christians of England, though burthened with enormous taxes, contribute far more for the extension of Christ's kingdom, than the Christians of America. The writer supposes, that this comes, not from any difference in the nature of their religious principles; but partly from the higher value of their currency, and partly from the *system* which is maintained in their operations. By the former, they give pounds or guineas, where we give dollars. On the other subject, the following statements will be interesting and instructive:—

"The principal part of the funds of these societies issues from "penny-a-week contributions." A person can become a member of a branch society by paying a penny a week to its funds. This sum, however, is regularly collected, and not allowed to run in arrear, and be paid once a year, or even once a quarter. Were this to be done, a woful falling off in funds would soon be felt; for the people are poor; and though they can pay a penny a week, and scarcely feel it, there is, perhaps, no week in the whole year when they could spare the whole year's, or even one quarter's subscription. The collector calls regularly once a week, (generally on Monday), and receives their contributions. But an American will say, Who supports the collector? for the labour of collecting such sums as are contributed in pennies, must be immense, and must be remunerated. Not so; like the ants, the collectors are numerous, and the labour for each, though considerable, is not burdensome. Young men and women are employed, and labour gratuitously in this work. Apprentices, who can only command fragments of time, employ those fragments in collecting for Bible and Missionary Societies, and thus, as was before remarked, the co-operating agency of those who can do but little is secured, but the aggregate of their labour fills the world with their fame.

"A young lady in London had allotted to her a district to canvass, and in which to collect for the Bible Society. The poverty of the district may be conceived, when it is stated, that every room in nearly every house, from the *cellar to the garret*, was occupied by a separate family. She commenced her work of visiting every family, and soliciting subscriptions, (for British Christians do not wait for persons to offer their names as members of societies), and soon had one hundred subscribers at a penny a week.—Now let us pause and look at this. Here is ninety-six dollars thirty-one cents a year, brought in by one collector, (and she dependent on her own exertions for support, and consequently, able to give but little time to the business of collecting), from one, of perhaps forty districts in a parish, and that one pinched with a poverty to which the inhabitants of this happy land are utter strangers."

DYING SAYINGS OF THE MARTYRS.

The following collection of the sayings of the Martyrs, previous to their execution, will amply repay the christian reader for the trouble of a perusal:—

Dr. Huss, when the chain was put about him at the stake, said with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this, for my sake, and why should I be ashamed of this old rusty one?"

Jerome, of Prague, observing the executioners about to set fire to the wood behind his back, cried out, "Bring thy torch hither! Perform thy office before my face! Had I feared death, I might have avoided it."

John Lambert, just before he expired, lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice, in these words, "None but Christ! none but Christ!"

George Wishart, at the stake, said, "This fire torments my body, but no whit abates my spirits."

Laurence Sanders, when he came to the place of execution, fell to the ground and prayed, and then arose and took the stake in his arms to which he was to be chained, and kissed it, saying, "Welcome the cross of Christ! welcome everlasting life!"

Robert Ferrar said, (after a person had been talking to him of the severity and painfulness of the kind of death which he was to undergo), "If you see me once to stir while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die." And by the grace of God he was enabled to make good this assertion.

John Bradford, turning his face to John Leaf, a young man about twenty years old, who suffered with him, said, "Be of good comfort, brother; for we shall sup with the Lord this night." He then embraced the reeds, and repeated Matthew vii. 13.

Bishop Latimer, at his execution, said to Bishop Ridley, who suffered with him, "We shall this day, brother, light such a candle in England as shall never be put out!"

Bishop Ridley said to the smith, as he was knocking in the staple which held the chain, "Good man, knock it in hard, for the flesh will have its course."

John Philpot, when he was come into Smithfield, kneeled down and said, "I will pay my vows in thee, O Smithfield!" Being come to the stake, he kissed it, and said, "Shall I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me?"

Archbishop Cranmer, who signed the popish tenets only through fear of death, at his execution said, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended!" And often repeating, "This unworthy right hand!"

That was a christian expression of one of the martyrs to his persecutors, "You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose; which is as if you rob me of counters and furnish me with gold."

Ignatius, in his epistle to the persecutors of the church, gloried saying, "The wild beasts may grind me as corn between their teeth, but I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, that when he was going to suffer, a certain person addressed him, saying, "O, sir, take care of yourself; for life is sweet, and death is bitter." "Ah, I know that," replied he; "but the life to come is full of more sweetness than this mortal life, and the death to come is full of more bitterness than this uncommon death."

When Herod and Nicetes attempted to turn Polycarp from the faith, insinuating that there was no evil in calling Cæsar Lord, and offering sacrifices to him, he replied that he had served Jesus Christ for many years, and had always found him a good master; that he should therefore submit to all the tortures they should inflict, rather than deny him. And when he was threatened to be burnt, he replied to the pro-consul, "Thou threatenest me with a fire that burns for an hour, and then dies; but art ignorant of the fire of the future judgment and eternal damnation reserved for the ungodly. But why do you make delays? Order what punishment you may think fit."

It is recorded concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul. "So I will," replied he, "for I give my body to be burnt, rather than have my soul defiled."

From the Evangelist.

MORE MEN.

The facilities for raising the pecuniary means for carrying forward the various plans of the several institutions, now in operation, have so much increased of late, that the great difficulty which every where stares us in the face, is the want of men to apply the charities of the church. For ought that we can see, this difficulty must increase for these 20 years to come, in spite of all the plans yet adopted by the church for fitting labourers for the field. Should all the societies now in operation, for the education of ministers, be succeeded beyond the most sanguine expectations of their respective friends, the harvest will not be gathered, and the spiritual famine will annually increase, and that at a fearful ratio. All the young men now in training for the ministry, in the United States, and who at the end of ten years (the term required) may all enter the field, will not be sufficient to supply that *little spot*, embraced by the New-England states.

In adverting to this subject, we cannot refrain from making a short extract from an address delivered before the Hampshire County Education Society, at its late anniversary, by Rev. Lyman Coleman, of Belchertown, Mass:—

"Much as a man loves his money, he loves *himself* still more. He will sooner give up all else than *himself*. The consequence is, that the most urgent demand of christian charity upon the church is not for *money*, but for *men*. And the demand is every day becoming more urgent. From every quarter, the unceasing, the urgent demand, is for MEN.

"Even in New-England there are on every side little bands of faithful men, who having broken away from the thraldom of error, and the bondage of oppression, are lifting their importunate cry for the devoted, self-denying sons of the pilgrims to come to their aid, in building up the desolations of Zion.

"The Bible Society, with accumulated stores sufficient to satisfy the largest demands, waits chiefly for *men* to bear their sacred deposit to every hamlet and hut in the land.

"The Tract Society, with its vast depositories of tracts, waits for *men* to go forth and scatter upon every wind of heaven their sacred leaves, which like those of the tree of life, are for the healing of the nations.

"And the Sunday School Union; you know their noble purpose. The church is seconding the resolution with her ample contributions. They wait only for *men*, to go and scour through every village and neighbourhood, in the valley of the Mississippi, and gather its wandering millions together in little groups for the instruction of the Sabbath school.

"The American Home Missionary Society lift up their voice, and repeat the call for *men*, for christian ministers, to go and occupy the ground which the bible, tract, and sabbath school institutions are preparing.

"From beyond the Alleghany, too, the cry of infant churches, which are struggling into life, returns back unto us like the sound of many waters "Come over and help us."

"And yet again the American Board of Foreign Missions, looking out upon the land that remains to be possessed throughout the wide world, unite their voices and cry, "Give us money; give us money; but especially, give us MEN."

From the Home Missionary.

THANKSGIVING COLLECTIONS.

TO MINISTERS AND CHURCHES.

Among the means by which the operations of the A. H. M. Society have been sustained, the Executive Committee have had occasion gratefully to acknowledge the *annual collections* taken up for this object in different parts of the country, on "*Thanksgiving Day.*" As the usual season for the observance of such a day is now near at hand, we have thought it our duty to invite the attention of the friends and members of the Society to the state of the treasury.—Owing principally to the general depression of the manufacturing and mercantile interests of the country, which prevailed several months since, the income of the Society during the last year has not increased in proportion to the increase of its operations. The result is, that the treasury is now overdrawn several thousand dollars, for which the members of the committee are personally responsible, while pledges have been made to the amount of more than $30,000, which will all become due in the coming twelve months; and applications for aid are becoming more numerous as the year advances.

Our friends, therefore, will suffer us to be solicitous, and to urge upon them the importance of their immediate attention to the claims of the home missionary enterprise. We are not aware that the day to be set apart for *thanksgiving* in several of the states has been appropriated generally to any other object of benevolent effort; and surely it cannot be better nor more fitly appropriated, than to this truly national and christian cause. It is hoped, therefore, that in such of our congregations as have not been addressed in any other way, on behalf of this object, and where there exists no standing organisation for that purpose, collections will be taken up for the Society, and forwarded to the treasurer. Will not the pastors of the churches bear it in mind, while they are making preparation to impress upon the grateful remembrance of their people the blessings which have crowned another year? And what other object can be presented to our brethren in Christ, and our good citizens generally, so suited to the business of the day of thanksgiving for national and social blessings, as the wants of our kindred according to the flesh, the millions in our own country, who *perish* because there is *no vision.*

TEMPERANCE.

From the Journal of Humanity.

VERMONT TEMPERANCE SOCIETY.

[Extracts from the 2d Annual Report.]

In every county in the state, with the exception of Grand-Isle, county societies for the promotion of temperance have been formed, and in a few counties, efforts have been made to obtain full statistical information on the subject of the consumption of distilled spirits. The reports, however, even from these few counties, are imperfect.—From the information which your Secretary has been able to collect, he is led to believe that there are temperance societies in nearly three fourths of the towns in the state; that since the formation of these societies, there has been an average dimunition of the sale of spirituous liquors of not less than one fourth; that many, who have not become members of temperance societies, abstain from the use of ardent spirits, and many more use them in a diminished quantity; that with respectable travellers, the practice of drinking at taverns is become almost, if not quite, disreputable; that there is far less use of intoxicating drinks on days of public assembling; that tracts on the subject of intemperance have, to some extent, been distributed, and that the influence of the periodical press has been, to a very considerable extent, enlisted in favour of abstinence.

Yet there are other facts, for which we are called to mourn rather than to rejoice, and which evince most clearly the necessity, that we should adopt a more efficient plan of operation. In all our churches there are members who not only refuse to aid our efforts, but even discourage them, by continuing to gratify their own appetite for ardent spirits. Of these men we would speak and think with christian charity. We know that there are individuals, who retain long practiced modes of action with peculiar tenacity; and with whom, from the very constitution of their minds, arguments, which bring overwhelming conviction to others, have for a long time no force. We may allow, therefore, that they are required by no claim of duty or patriotism to relinquish the use of a luxury, to which they have, they believe, purchased the right by a life of indefatigable industry, and against whose enticements to excess they have shown themselves to be safely guarded. But we cannot allow, that on this account their example exerts a less disastrous influence, nor that their refusal to act with us is the less seriously to be regretted. They resist, most effectually, the progress of that stream, whose fertilising current might otherwise flow on to cheer and gladden many a tract, now desolate and unsightly. These men will not be won by any treatment, however faithful, if faithfulness shall be clothed with asperity, and zeal for their conversion shall outrun discretion and abandon the path of fraternal and christian affection. Yet their co-operation with us must be secured; and blessed will that Christian be accounted, who shall first have won a mistaken brother over to this work.

The amount of distilled spirits consumed within the state, the past year, cannot have been less than half a million of gallons, nor the expense to the consumers less than $250,000. The data, from which this statement is made, would warrant the conjecture, that it is much too small. We have presented the subject in its most favourable aspect. The dimunition of the quantity consumed has, within three years. amounted annually, beyond a reasonable doubt, to 150,000 gallons, and the citizens of Vermont have consequently redeemed, from worse than utter loss, $75,000 of their annual income. Let us go a little farther into the arithmetic of this business. The science of numbers is a science, with whose application to this subject we are all familiar. Let the people continue only their present system of economy in the use of spirituous liquors, and, estimating no interest on their savings, the whole amount at the end of twenty years, will if appropriated for that purpose, yield them a school fund of 1,500,000, or an annual income of $90,000. But there still remains at least $200,000 more to be rescued from absolute waste. This in ten years would yield, exclusive of interest, $2,000,000, to be employed in ameliorating the condition of that same community, to whom the expenditure is now bringing disaster and vice. We have not time to pursue these calculations longer. It is sufficient to add, that the waste of time and industry, at present equals at least that of money, and that, by total abstinence from the use of ardent spirits, the state may be the richer at the end of a century by more than $50,000,000, while in virtue and happiness, the gain must surpass our powers of calculation, or conjecture.

Against this enormous waste of property and industry, this sacrifice of health, and character, and happiness, no barrier strong enough has yet been thrown up. Few retailers have yet renounced the traffic, and while, as now, the cup shall be presented to every man's lips, and he allured, by the continual display of its enticing contents, to taste them, the weakness of human nature will yield, and many will be the victims of the seduction. How far this traffic, on the part of the seller, can now, amidst all the light which has been shed densely on his path, be deemed innocent, we will not attempt to decide. The plea is urged, that men insist upon buying, and demand the importation. But it is certain, that so long as slaves from Africa were in market, purchasers were ever ready to buy, and earnest that the importation should go unchecked. It was only by forbidding the cargo to be brought, that the sale could be prevented. And if the voice of the slave-dealer had been heard, urging that his customers would have slaves, would he not have received the fit answer, "If you have no slaves in your possession they will ask you to sell them none; and if you employ no slave-ship, they will expect you to import none?"

Among the evils connected with the traffic in spirituous liquors, not the least prominent is the sacrifice of principle, which the seller is often induced to make. The practice of adulterating these liquors is now known to have been widely prevalent, and this adulteration has often been effected by means of the most baneful materials. While the unprincipled are thus enabled to bring their liquors into market at very reduced prices, the fair dealer is of course strongly tempted to enter into the competition successfully, by adopting the same dishonest means. The tendency, too, of all this, is evidently, not merely to produce an inequality of profit, but also, to reduce the current value of every thing given in exchange for liquors. By this means the labourer is cheated of his earnings, often at the very time when he supposes that he is purchasing his rum at a great bargain; and the man who buys no rum must sell the fruits of his own labour at a disastrous discount, because his neighbour has been duped by the rum merchant, who is thus enabled to underbid every fair dealer in the market. These facts, while they show the difficulty of inducing the class of merchants alluded to, to abandon a source of trade which they have found so profitable, show also, that it is decidedly the interest of every honest man, to abandon at once, both the sale and the purchase of every kind of spirituous liquor.

TEMPERANCE.

Many say, and good people too, that they are tired of hearing and reading so much about temperance. But with us it is different. Perhaps but few can be found who read, and hear, and think, and write, and talk so much on the subject, as we do, and yet the word temperance is to us, one of the sweetest in all our language. When we take up a newspaper, the first thing we look for is temperance. When we go to church, and listen with delight to all the sacred subjects of revelation, as they are exhibited by the eloquent powers of the preacher, and he *chances* to touch on the subject of temperance, it strikes like the sweetest note of music on the ear, and carries a thrill of pleasure to the soul. When we step on board a steam-boat or stage, and temperance becomes the topic of conversation, all our mental energies, which before, for want of a grateful subject, were dormant, are aroused to action, and the colloquial organs set at once in rapid motion. When we enter the parlour, graced with beauty, taste and refinement, where all the common topics are passed in regular review, such as the weather, the fashions, the plays, the novels, the music, &c. &c. &c. we are almost dumb, till "temperance, sweet temperance," is broached. Then, and not till then, do we find a single charm in all the splendour of the circle. Now, let the word *temperance* be analysed, and see if the various consonants and vowels of which it is composed, do not furnish a singular combination of harmonious sounds. There is music in the very word. Repeat it, and repeat it; and the more you repeat it, you will be convinced that few words in our language can vie with it, for real harmony of sound. Why, then, do so many *get tired* of hearing or reading this word. "Oh sir," one of them replies, "it is not the word; it is the thing it signifies." Oh! here then comes out the secret. It's the thing. And pray, let us ask, what is the thing? What is temperance itself? Why, to be temperate, is to be *rational.* Tired then of hearing and reading so much about men acting the part of *rational* beings!—*Genius of Temperance.*

All well, and no Rum.—A letter has been received in New York from the William Tell, whale ship, dated June 11th, 1830, lat. 9 S. 70 W. six months out. which says—"All in good health on board. You are doubtless aware, that we are all members of the Temperance Society, and are likely to continue so for the present voyage at least."

INTELLIGENCE.

ARMENIA.

Letter from Mr. Brewer, to the editor of the Connecticut Journal, dated Smyrna, August 15, 1830:—

MR. EDITOR—Notwithstanding the important events which are transpiring in countries nearer and more intimately connected with ours, there are doubtless some of your readers who have not lost their interest in this distant east. Most Christians in Europe and America, are anticipating, it is believed, the overthrow of mahometan governments by the intervention of force. The encroachments which Russia has made both on Persia and Turkey, the erection of Greece into an independent state, and the late capture of Algiers, by another nominal christian power, are hailed as indications that the goverment of Mahometans is drawing to an end. I do not deny that this may be so, and that it may be the purpose of Providence, as in the case of the Mogul empire in India, to substitute not the bible for the koran, but a christian sword for the Mussulman cimeter. Most firmly too, do I believe that the time will come, and I trust is not far distant, when the religion of Christ in reality, as well as in name, shall take the place of the Arabian imposture. Still I am far from being sure, that the gospel may not prevail by a milder and more legitimate but not less efficacious influence, the silent and simple energy of truth.

I know, indeed, that occurrences such as the following, which took place here in Smyrna, and a similar one in Constantinople, may tend to weaken such expectations. I myself saw in the streets, some few weeks since, the head of an unhappy Greek, which had been cut off for his renunciation of mahometanism, and placed in the disrespectful manner of the Turks, streaming with gore, and glaring on the passer by. On witnessing such a spectacle, I felt my blood chill with horror and indignation, and prayed within myself, that so bloody a tyranny might speedily be brought to an end. But when I learnt the circumstances, my indignation was almost equally strong against a superstitious priest, who after the young man was beyond the limits of the country in which he had been enticed into a premature profession of mahometanism, persuaded him that his only hope of future salvation, was from returning to the place where this profession was made, and goading up his former master, by heaping every reproachful expression on Mahomet, to enforce laws, which otherwise might soon become obsolete.

I am the more inclined to adopt this latter opinion, from the recent experience of the well-known Jewish missionary, Rev. Mr. Wolff, who is now with us. In Egypt, he has preached the gospel openly for several months to Mahomedans. The consequence was, that the chief Mufti of Egypt and several others, were appointed to dispute publicly with him; but the Pasha, who fearing an attack from the Sultan, finds it for his present interest to give out that the Sultan is an infidel, and himself a good mussulman, privately advised him to withdraw.

Among his fellow passengers was Mustapha, of Trebisonde, who came, with other Turks, to inquire whether he had been preaching against the tyranny of the Pasha, or speaking against the Prophet; to which Mr. W. replied, he had not been speaking against the Prophet, but preaching Jesus Christ. Upon this, Mustapha undertook, very coolly, to give him advice as to the proper manner of proceeding, so as not to excite violent opposition. The like advice and a more than half approbation was expressed by the Turkish authorities at Rhodes, Scio, Tenedos, &c. "You must first carry your books to the Pasha, Cadi, &c." said the Governor of Rhodes. "You must temper your fire," said another. "You must go on moderately," and the like. From these curious details, I strongly suspect that many of the Turks view the introduction of the christian religion as a part of the new system of things which the Grand Seignior is trying to introduce, and that they are prepared to submit with their wonted apathy, provided it be not attempted to be brought about by too hasty and violent means.

Whatever may be thought of the changes taking place among the Turks, all must agree that a most hopeful means of extending christianity is, by supporting schools on the system of the New-Haven ladies, amongst their christian subjects. Will not your readers give still more efficient support to the New-Haven Ladies' Greek Association?

Your's, very respectfully,

JOSIAH BREWER.

Letter from Mr. Brewer, to the editors of the New-York Observer, dated Smyrna, Sept. 17, 1830:—

Gentlemen—A letter has just been received from Rev. Mr. Leeves, who is busied at Corfu, in superintending a translation of the old testament, into modern Greek, from the original Hebrew text. I have permission to copy the following extract, which is another proof how widely the subject of female education is beginning to receive attention even in this eastern world:—

"We interest ourselves here a good deal in female schools. Besides a large one in town, there is one or two in the country, one of which is in our village, at about a stone's throw from the house, where we can be at any hour in the day. I have taken, also, a school room at a large village between this and the town, and expect in a few weeks to open a school there, which we hope may be fully attended. In this village we have 36 schools. We have a fine Sunday school, where I have the opportunity of explaining the scriptures to about 40 children every Sunday. Here, also, Mrs. Leeves, who begins to speak a little Greek, can give some assistance, and it is a work which gives us much pleasure. We hope, if it please God, to have a Sunday school at the other village also."

Our own school operations require only a little additional pecuniary aid, to bring hundreds of girls under the direct instruction of American ladies. These in their turn would be an excellent medium for diffusing the blessings of a christian education through a wide extent of country in Western Asia. At the moderate price of two dollars per annum, for each pupil, to meet the first year's expense for supporting masters, preparing school rooms, &c. tens of thousands of girls at this very hour, might be put in the way of such instruction.

No late intelligence of special interest has been received from our missionary brethren. Mr. King is still at Tinos, and though we learn that Athens has been surrendered to the Greeks, will perhaps continue there for the winter. Rev. Messrs. Smith and Dwight, at the last dates, has arrived safely at Telfflis, the capital of Georgia.

Among the Protestants of Smyrna, the interests of evangelical religion seem to be reviving. A religious reading association and library have just been formed, and have opened their doors under the most favourable auspices. The latter owes its origin to the zeal of Mr. Barker, the indefatigable agent of the Bible Society. Benevolent societies and individuals would confer a favour, by sending copies of their reports, religious periodicals and books, which if directed to my care, shall be carefully deposited in the library.

From the New-York Observer.

SWISS MISSION TO CANADA.

We learn from the Christian Intelligencer of last week, that Rev. James Cloux, who has been commissioned by a Missionary Society in Lausanne, Switzerland, to labour in Canada, has arrived in this city. Lausanne, it will be remembered, is that part of Switzerland where the French language is spoken, and Mr. C. will hence enjoy peculiar advantages as a missionary in Canada. From the following letter of a Director of the Lausanne Society to Rev. Dr. Knox, it will be seen that our Swiss brethren stand ready to furnish other missonairies to this continent, provided sufficient money can be raised for their support:—

LAUSANNE, *Sept.* 23, 1830.

To Rev. John Knox, President of the General Synod of the Reformed Dutch Church of North-America, or in his absence, to the Rev. Thomas M. Strong, Secretary.

Sir, & very dear brother in our only Saviour, Jesus Christ!—The letter which you so fraternally addressed in June, 1829, to the brethren of the reformed church of France, has suggested to the Committee of the Society of Evangelical Missions of Lausanne, the idea of opening a correspondence with you; and the departure of a pupil of our society on a mission into Canada presents an opportunity for fulfilling this design. The causes which led to the formation of the Society of Missions, the principles upon which it is founded, &c. you will understand by an examination of the second report of the committee, of which we beg you to accept the copies herewith sent. Our society is, like your church, very dear brother, founded on the principles of the reformation, salvation gratuitously given to believers, according to the eternal election of God, in virtue of the merits of Christ, the mediator between God and us, and by means of the regeneration which is by the Holy Spirit in our hearts. We are then, with you, members of the same body, which is Christ, and it is that which assures us that you will receive our letter with kindness. As our society is still in its infancy, and feeble in its probable resources, it seems that we should send our pupils, or at least a part of them, to other societies, whose object, like ours, is to preach the gospel to the heathen. You have announced, dear brother, that the American society is in want of missionaries. Perhaps the Head of the Church, who has already opened to us a door for missionary labours in Canada, will see fit to open it to us, through your instrumentality, in other parts of North-America. Be this, however, as it may, dear brother, we shall always be happy to enjoy a correspondence with you, and to testify to you how highly we esteem your work of love to our brethren of France. As we speak their language, we Christians of French Switzerland have taken our part in the testimonies of your brotherly love. We reommend to you the bearer of this letter, our pupil and dear brother, James Cloux, who is about to take passage to New-York. It will rejoice him to find brethren on his way, and us to know, that the Lord thus encourages the work which he has undertaken for his name. Accept our prayers for the prosperity of your churches, for the advancemrnt of each of their members in the faith of the elect of God, and for the success of the labours of their spiritual conductors; upon whom we implore especially the blessings of our common Father in Jesus Christ.

In behalf of the committee, your brother and servant in Christ, S. THOMAS, *Min. de St. Es. Direct. de l'Institute.*

From the Evangelist.

TRACT MEETING IN NEW-YORK.

A public meeting in behalf of the tract cause, in New-York city, was held at the Masonic Hall, Broadway, on Wednesday evening, Nov. 17: S. V. S. Wilder, Esq. in the chair, The hall was filled at an early hour. Prayer was offered by Rev. Benjamin Rice, and Wm. A. Hallock, appointed secretary of the meeting, by whom a statement was read, presenting a brief view of tract operations in the city and the country generally.

The following resolutions were then moved, and sustained by very able, evangelical, and spirit stiring addressess, from Rev. Octavius Winslow, of the baptist church, recently from England; Rev. Erskine Mason, Rev. John Woodbridge, D. D. and Rev. William Patton, viz:—

"*Resolved*, That this meeting recognise the obligation devolving on the church of God to convey a knowledge of the gospel to every creature.

"*Resolved*, That in reference to the objects of this meeting, it is the duty of every person present to feel his individual responsibility, and to act accordingly."

Cards were then circulated, and the sum of $1954.47, was subscribed and contributed, to aid the New-York City Tract Society; and an impulse was given to the tract operations in the city, especially the systematic monthly distribution, which must long be felt by every distributor, and every individual of the numerous assembly convened.

Rev. James Milnor, D. D. recently returned from Europe, then moved the following resolution, which was seconded by Rev. Archibald Maclay:—

"*Resolved*, That this meeting desire to express their gratitude to God, for the blessing with which he has crowned the work of tract distribution, both at home and abroad, and to derive therefrom a fresh incitement to its more vigorous and zealous prosecution."

In supporting the resolution, Rev. Dr. Milnor gave a most cheering account of the present state of the Religious Tract Society, and other benevolent institutions in England; the christian love and confidence in which they are conducted; their faternal regard to the kindred institutions of this country; the kindness manifested toward himself personally; and expressed the assurance of his own mind, that notwithstanding the outbreakings of infidelity, and the insiduous progress of error in various forms, both in this and the old world, the principles of the pure gospel of Jesus Christ were prevailing, and would prevail, till they shall be embraced and obeyed by the whole family of man.

In the progress of his remarks on his visit to England, he gave the audience the rare treat of reading to them an extract of considerable length from his journal of his visit to the beautiful *Isle of Wight*, the former residence of Rev. Leigh Richmond, and where lived the Dairyman's Daughter, the Young Cottager, and the African Servant. The Dr. visited the cottage where the Dairyman's Daughter died; saw her brother, and her bible; followed the path in which her funeral procession went to her grave, where a neat monument has been erected by christian friends, as a tribute to her memory; visited also the grave of the Young Cottager, and the place where Rev. Mr. Richmond met and prayed with the African servant under the rocks; and with the three tracts of Mr. Richmond in his hand visited most of the scenery therein described, and found it delineated at once with inimitable accuracy and beauty.

The journal of his visit to the Isle of Wight, we hope, will, in some form, be early laid before the public, and it cannot fail to be read with the deepest interest by every friend of religious tracts.

Dedication and Installation.—On Thursday forenoon, the 18th inst. the new presbyterian church in York, (Liv. co. N. Y.) was dedicated to the worship of almighty God. The blessing of God was invoked, and a portion of the holy scriptures read, by Rev. Silas C. Brown, of West-Bloomfield. Introductory prayer by Rev. Horace Galpin, of Lakeville. Sermon by Rev. John B. Whittlesey, pastor elect of the church and congregation. Dedicatory prayer by Rev. Norris Bull, of Geneseo. Concluding prayer by Rev. Elijah Woollage, of Avon.

In the afternoon of the same day, Rev. John B. Whittlesey was installed pastor of the first presbyterian church and congregation in York, by the Ontario Presbytery. Introductory prayer by Rev. Reuben Parmele, of Victor. Sermon by Rev. Norris Bull, of Geneseo. Installing prayer by Rev. Amos P. Brown, of Sparta. Charge to the pastor by Rev. Orange Lyman, of Richmond. Charge to the congregation, by Rev. S. C. Brown, of West-Bloomfield. Concluding prayer by Rev. John Walker, of Moscow.

The audience was large, and very respectable; and by their fixed and serious attention during the whole day, manifested the deep interest they felt in, and their approbation of the various exercises and solemnities.

The singing, directed and led by Doct. Tozier, was of a high order, honourable to him and to the choir; and very gratifying to the people of God, and to the whole congregation.

It was certainly a day of great interest to the religious community here; and the exertions which the church and congregation have made the year past, to erect a house for the worship of God, and settle a pastor, have been great, and there is reason to hope and believe, that their efforts have not been vain; but that they will prove to be the means of great good to this town, and the advancing of true religion and the church of our Lord Jesus Christ.

Already some tokens for good have been granted. Several individuals, among the different denominations of Christians here, have as we trust experienced the renovating influences of the Holy Spirit. O, that these few mercy drops may be but the commencement of a mighty shower of spiritual blessing; that the sovereign grace of God may here be displayed, in reviving his churches and in saving impenitent sinners from the wrath to come.—*Rochester Observer.*

Andrew Fuller's Works.—It is a singular fact, that there has never been a complete edition of Fuller's works, in England. The explanation is this: As he wrote his various works, he always sold the copy-right to some bookseller, and of course they fell into different hands; and it has been found impracticable to obtain the consent of all the proprietors to any arrangement for publishing the whole in a uniform set. A son of Andrew Fuller is a printer in Bristol, but has not been able to publish his father's writings. Recently a gentleman, not a Baptist, was desirous of presenting his son, a young preacher, with a complete set of Fuller's works, and sent to this country for the American edition, published by S. Converse, of New-York.

REVIVALS.

Cold Spring, Putnam Co. N. Y.—We learn from a correspondent, that a revival has, for some weeks past, been progressing in this place, under the labours of Rev. J. Helfenstein. Among other subjects of the work, in this congregation, may be included, with a single exception, all the sabbath school teachers. The work has been principally confined to the youth. Several young persons from other towns, who providentially visited this village during the excitement, have hopefully found it their spiritual birth place, and have since returned to their friends, rejoicing in the triumphs of sovereign grace.—*Evangelist.*

De Ruyter, N. Y.—We understand the revival continues at De Ruyter, and the interest seems to increase. Eleven were admitted to the church the present week, by Elder Joel Greene.—*Protestant Sentinel.*

Groton, Mass.—The following is an extract of a letter from a friend in Groton, Mass. dated Nov. 6, 1830:—

"There has been a revival of religion in progress for several months, and it is still solemn and interesting. Forty have been examined, who, it is expected, will come forward next Sabbath to make a public profession of their love for the blessed Jesus, who suffered, and bled, and died, and rose again, that they might have life; yea, life eternal. I have understood that about as many more have obtained hopes. The church have formed themselves into a temperance society on the plan of total abstinence, making it the duty of all who join the church to become members of this society. This is as it should be."—*Evangelist.*

Shepherdstown, Va.—A letter communicates the joyful intelligence of the accession of one hundred, to the different churches in this village. As many as forty of the hopeful subjects of this work have not yet united with any church. The temperance cause is advancing. "One of our tavern keepers," says the writer, "cut down his sign last week, declaring that *his house should not be called the drunkard's home.*"—*ib.*

Kentucky.—From the late report of the Green River Synod, we learn that the churches within its bounds have been greatly favoured during the past year. There have been nine hundred and seventy-seven hopeful conversions, and two hundred and fifty adult baptisms.—*ib.*

SABBATH SCHOOL DEPRATMENT.

FROM A CORRESPONDENT.

PITTSBURGH, *Oct.* 29, 1830.

To the editor of the Western Recorder.

DEAR SIR—You will be gratified to learn that the people of the *west* are taking an active part in the cause of Sabbath schools. The valley enterprise has received a noble impulse in this city. On the evening of the 25th inst. a large and respectable meeting of the citizens of Pittsburgh convened in the first presbyterian church in this city, for the purpose of taking into consideration the resolution passed at the last anniversary of the American S. S. Union, to wit; that in reliance upon divine aid, they will, within two years, establish a Sunday school in every destitute place where it is practicable, thoughout the valley of the Mississippi. The members of the Synod of Pittsburgh, then in session, were present. On motion, Hon. Harman Denny, member of Congress, presided as chairman; and Rev. James McAboy, and George Selden, Esq. acted as secretaries of the meeting.

After the divine blessing had been implored by Rev. E. P. Swift, the Chairman, in an eloquent address, stated the object for which the meeting had convened. Rev. Robert Baird, general agent of the Union, then arose and gave an interesting statement of the unparalleled success which has attended this enterprise in Philadelphia, New-York, and other places; shewing most satisfactorily that the hand of God had been in this thing from the commencement. He was followed by Professor Halsey, and Rev. Messrs. Job F. Halsey and Ward Stafford, who ably addressed the meeting, developing the utility and importance of Sabbath schools, in their tendency to promote the civil as well as religious interests of the country, and warmly appealed to the liberality of the citizens of Pittsburgh in behalf of the grand enterprise.

It was then moved that subscriptions be immediately commenced, to aid the Union in this work; and the motion was assented to by the simultaneous rising of the whole assembly, evincing the deep and lively interest which this effort has awakened. After the subscriptions were handed in, it was ascertained that $2021.50 had been subscribed, besides more than forty pledges of money and labour by ministers and others present. Some of these pledges were to establish schools throughout whole counties; others in four, five and six townships, and to supply them with libraries. A Sunday school agent pledged $50; another two months gratuitous labour, and three months labour each year, until the resolution be carried into effect. The pastor of a small congregation in the country pledged $100. The students in the Western Theological Seminary are pledged to form two hundred schools. Females, whose only dependence is upon their *needles*, subscribed $5 and $10. A lad $6.50, the value, as he supposed, of his *tea* and *coffee* for two years, the use of which he agreed to relinquish, that he might send the bread of life to the children of the west who are perishing of spiritual starvation. Rev. Mr. Baird, in behalf of the S. S. Union, tendered his thanks to the assembly for the liberality manifested on this occasion. Near the close of the meeting, Rev. F. Halsey affectionately requested the earnest and unceasing prayers of all who feel concerned in the spiritual interests of little children, that the blessing of God may rest on every effort of the American Sunday School Union.

And here let me inquire, are our brethren at the east and north making this a subject of intercession at the throne of grace? Unless the Spirit of God move upon the dark mass, and stir up this people to take up the work, very little can be effected. Much of the western population are entrenched in ignorance and prejudice, and are beyond the reach of human effort. The work is one of great magnitude. "Very much land remains to be possessed." What is done, must be done quickly. In many places, where schools might have been established two years ago, nothing can now be done. The only remaining hope is to send among them individuals qualified to take the superintendance of Sunday schools. I understand that individuals, having this object in view, are now on their way to the west, and hope their example will soon be followed by others. Will not Christians sustain this institution by their prayers and their bounty, when it is seen that it only needs to become general to overthrow the kingdom of Satan?

Your's, &c. C. E.

EDUCATION.

From the Religious Intelligencer.

CONVENTION OF TEACHERS.

A convention of teachers and other friends of education in Connecticut was held in the city of Hartford, according to appointment, on Wednesday the 10th. Dr. Noah Webster was called to the chair: Samuel H. Huntington and Asa Child, Esqrs. were chosen Secretaries: Rev. T. H. Gallaudet, Dr. J. D. Comstock, and W. M. Holland, Esq. a committee of arrangements.

At eleven o'clock, the convention and a large audience assembled from different parts of the state, listened to an introductory lecture from Rev. Dr. Humphreys, president of Amherst college.

At 2, P. M. the assembly was addressed by Rev. Gustavus F. Davis, of Hartford.

In the evening of the same day, a learned address was delivered by Dr. Webster, to a numerous audience, on the English language.—The address was listened to with deep attention, and cannot fail to be profitable, especially to instructors, a large number of whom were present.

Dr. Webster was followed by Dr. Olcott, who read a well digested and valuable essay on the location, structure, warming and ventilation of school houses. We believe few who heard the essay, would not respond to the sentiment advanced in it, that there is need of some Howard, to take the guage and dimensions of the miseries inflicted on children, from the contracted size, bad seats, bad air, irregular heat, and miserable location of many school-houses. If parents would attend to these things, they would find their children more ready to go to school, and would have to complain less frequently that their children have no taste for study.

On Thursday, at 11 o'clock, a lecture was delivered by Rev. W. C. Woodbridge, on the introduction of music into common schools, and at the same place, in the evening, a lecture was delivered by Mr. Evans.—*Conn. Obs abr.*

The Connecticut Observer gives the following abstract of the highly interesting discourse by Dr. Humphreys:—

After a happy exordium, he proceeded to answer the inquiry, "What constitutes a good education?" The child is not a mere creature of sense, it was observed, else a good education would consist in the best training of his physical powers; nor a mere creature of intellect, else a good education would consist in the best training of his mental powers; nor a mere creature of heart, else a good education would consist in the best training of the affections. But the little prattler before you possesses all these powers. He is mortal and immortal; a being of yesterday, and to exist during endless ages; uniting in a system fearfully and wonderfully made, physical and mental powers, and moral affections; and the subject of moral government, holding a relation to this world and to that which is to come. A good education includes the training best adapted to unfold all these varied powers, and to qualify the child for discharging all these obligations. The lecturer paid a handsome and deserved tribute to our pilgrim fathers, for their wisdom in establishing common schools so early, and in forming the system of school societies. Their wisdom and sound sense he regarded, as shown in requiring something to be paid by those who sent their children to the schools, while at the same time public aid to some extent was afforded. The system they bequeathed us, and which for an hundred and fifty years worked well, he considered as needing no radical change.

Still it seems to be a fact, that the common schools in Connecticut have not participated in the improvements of the age. While all other institutions are advancing, these are stationary. Is this owing to consumption or plethora? The nature of the disease must be ascertained, before we can successfully apply a remedy. Dr. H. regarded the disease which is evidently in the system of schools, as the result of plethora. In other words, that it is the result of the school fund. And he expressed it as his opinion, that if not a dollar of the school fund had ever been placed in the public treasury, the common schools of Connecticut would have been in a better condition than they are at present. And he supported his opinion by considerations which we believe were entirely satisfactory to all.—They may be summed up in two short propositions—"It is a law of human nature, that men will not make efforts without motives;" and "men value that little which costs them nothing." Good common schools are not to be made merely by money. If Connecticut, said he, had ten more western reserves to sell, and should add the avails to the school fund, it would only increase the plethora that is now so injurious to the system. Some people seem to regard the school fund as a great water-power, that will do the whole work without any oversight—will make good schools and good scholars, whether the parents give any attention to the education of their children or not, or whether their children go to school or stay at home. We were highly gratified with the illustration of this subject. It was a happy combination of philosophical principles, sound common sense, and facts in similar cases.

But if the school fund is doing mischief, said Dr. H. shall it be given to the winds, or appropriated to some other public object? By no means. It may be made a great public blessing, if applied, as it was intended to be applied, to aid public exertions, not to take the place of them. Let a law pass to raise by tax in each society at least as much as it receives from the public treasury; then you may have well qualified instructors, and wakeful employers. The lecture was closed with a delicate compliment to Dr. Webster, our venerable and learned lexicographer.

We wish all the people of the state could have listened to the lecture; for we think it would have disposed them to regard favourably the movement begun at Norwich.

WESTERN RECORDER.

UTICA: NOVEMBER 30, 1830.

The state of the religious feeling in our community, is no doubt, in the view of most Christians, assuming an aspect of more than ordinary interest. When sinners are becoming alarmed in view of their guilt and danger, and are enquiring what they must do to be saved, it becomes a subject of very solemn and important enquiry among Christians, *what* is the course of *duty* to which their Master calls *them*. Doubtless some may be enquired of, "What must I do to be saved? And is it not important that every professed friend of the Saviour should be able, not only intelligently, but also with appropriate and deep christian feeling, to answer a question of such peculiar and intense interest? If ever there was a time when Christians should "walk softly," such is the present.—When an immortal soul is vibrating in its purpose, between worlds so infinitely diverse as heaven and hell, what heart that has ever been softened by the spirit of the gospel, can fail to be agitated with the most trembling emotions? What, under such circumstances, shall Christians do? Should they not cultivate a spirit of ardent and importunate prayer? And this, not only that they may present, with appropriate feeling, before the throne of grace, the case of their dying fellow creatures, but also that their own heart may be quickened, and that they may be better prepared to engage in all the active duties, which the state of things around them demands. While there should be much prayer, there should, at the same time, be much personal activity among the people of God.—The poor, the guilty, the wretched, should be sought out, and tenderly plead with, on the importance of saving the soul. And let every professed friend of the Lord Jesus remember, that prayer, however fervent and frequent, if not accompanied with the appropriate effort, is utterly vain.

The Cherokees.—The Cherokee Phœnix, of the 23d ult. contains a correspondence between John Lowry, the special agent of the national government to effect the removal of the Cherokees, and the Principal Chief and President of the Council of the Cherokee nation, together with the remarks made by the special agent at an interview with the council. We have not room at present, for the correspondence. The propositions of the government embrace an offer of a reservation of two hundred acres of the present Cherokee lands for every warrior and widow who chooses to remain and occupy the same; and to remove the residue of the nation west of the Mississippi, and to furnish them with provisions, &c. for one year after they arrive at their new homes. As to what took place at the interview, the editor observes:—

"We listened very attentively to the remarks of the special agent, in explanation of his propositions for a compact or treaty. It is due to the public, at this time, when there is so much excitement on the subject of Indian controversy, and so much need of correct understanding on the true policy of the government towards the Cherokees, that not only what is *officially* communicated by the agent should be known, but also his verbal reasonings and arguments. It is the more necessary, as another wide step towards the accomplishment of the purposes of Georgia and the general government is proposed to be taken. *We* did really understand the special agent to intimate, that Georgia would survey the Cherokee country, or so much of it as lies within her charter, and that *the President would not interfere*; and furthermore, that the lands thus surveyed would be disposed of by lottery, and that the individuals of the nation would ultimately be compelled to contend for their rights against the fortunate drawers, who would receive their titles from the state. In this we could not have misunderstood the speaker; certainly we can have no inducement to misrepresent his remarks. We had frequent intimations before, that the legislature of the state of Georgia would make provision for the surveying of the Cherokee lands, during its present session; but that a tacit permission would be given by the President of the United States, for such a flagrant outrage on the rights of a weak and innocent people, we had not the least inclination to believe. But if we can credit our ears, and if the agent has been instructed to say what he has said, the American public have not even dreamed of what the present administration intend to do in regard to the Cherokees. The propositions of the agent, and his remarks on them, formed an ingenious step towards accomplishing his object. The former were directed to the avarice of the Cherokees, and the latter to their fears. We should be doing injustice to our countrymen, if we were even to entertain the least suspicion of their steadfastness, notwithstanding what may be supposed the vulnerable point on which they are now attacked. The great majority of this nation cannot be bought by reservations, not driven into compliance! If the land is not ours, we wish not an acre of it. We cannot receive it as a boon from Georgia."

Thanksgiving Proclamation.—The following proclamation, by Gov. Vroom, of New-Jersey, will be admired for the beauty of its language, as well as for its brevity:—

"It has pleased the Lord, in the dispensation of his temporal mercies, as the great Sovereign of Nations, to favour our state in an especial manner, through the past year, with health, peace and abundance; and in the dispensation of his grace, as the great Head of his Church, to bless us with the light and comforts of the gospel; and to enlarge the borders and repair the waste places of Zion.

"For these unmerited mercies, it is our duty and privilege, as a christian people, to manifest our gratitude in a becoming and acceptable manner; and to this end, I have appointed *Thursday the sixteenth day of December next*, to be observed throughout this state, as a day of praise and thanksgiving to almighty God.—And I do earnestly request Christians of every denomination, cheerfully and devoutly to unite in this solemn service; and at the same time, humbly to invoke the continued blessings of heaven upon our land."

POLITICAL.

FOREIGN.

London papers, to the 23d October, have been received at New-York.

England.—Parliament was to assemble on the 26th of October, and the King it was understood, would deliver his speech in person, on the 2d of November.

Serious disturbances had broken out in Kent. The working people were in a state of starvation, in consequence of the lowness of wages. In some instances, companies of 200 and 250 had gone to the houses of farmers, and ordered them to destroy their threshing machines, threatening, in case of refusal, to do it themselves, and burn their corn-stacks in the bargain.—Some 3000*l.* had been raised for their assistance, but the distress, and also the excesses, still continued.

The London Morning Herald of the 15th ult. contains the following copy of a handbill, circulated in Brighton and London in large numbers, during the night:—

"*Englishmen*—The time is fast approaching when you will be called upon to exert yourselves in the cause of liberty. A standard is about to be reared, around which, we feel assured, thousands will flock. Our country is overrun with military, police, and excise officers, &c. &c. These must and shall be done away. Our blood will flow, but it will flow in the cause of liberty; better to die in that cause than live slaves. Englishmen, be united, firm, and steady. "A REPUBLICAN."

Ireland.—A public meeting had been called in Dublin, to consider the subject of dissolving in a legal way the union of Ireland and England. The Lord Lieutenant issued a proclamation, forbidding the people to assemble on the occasion, and a good deal of excitement ensued.

A Limereck article states, that the ordnance stores had been removed from that city, on account of apprehensions from the peasantry of that quarter, among whom considerable disturbances prevail. The soldiers of the 87th regiment in Newry have had quarrels with the people, whom they have treated roughly. The subject is to be investigated, and it is thought the regiment will be sent out of the country.

A private letter from London, received at Cork, says—"A report is current in the city, and seems to have some foundation, that some houses in Burmingham have entered into a contract for the supply of 300,000 muskets to the French government. It is supposed also that the quantity ultimately required will be much greater. The order is said to be a very pressing one, and that delivery is urged at a rate of 50,000 monthly, if possible. This circumstance is not at present viewed with any alarm in the money market, as the motive assigned for the order, and the despatch of it, is the miserable state of inefficiency as to equipment, in which the whole regular army of France was left by Charles X. and his ministers."

France.—The advices from Paris, which are to the 22d, inclusive, are interesting. It appears there had been a serious commotion in that city, which threatened to compromise the existence of the government, but quiet and submission to the laws, was again restored.

The London Morning Herald, says—"This happy result is the joint fruit of the devotion and vigour of the national guard, and the personal firmness of the King. The crisis was, by all accounts, one which required all the energies of the friends of order and the existing state of things. For several days—indeed from the day that it become known that the chambers, the ministry and the king had declared themselves favorable to a mitigation of the punishment of the ex-ministers—a feeling had begun to develope itself amongst the populace at Paris, strongly deprecatory of the contemplated indulgence. This feeling found its first vent through the revolutionary journals; but at length it became the cry and rallying word of the mob of the capital. Tumultuous movements were the consequence, and in the streets of Paris, which have so lately witnessed the overthrow of a monarchy by similar instruments, they became a matter of deep concern, and no small alarm to the government. Upon the nights of Sunday and Monday last, the populace assembled in great numbers in the courts of the palais royal, and under the very windows of the king. They did not conceal that their object was to overawe the government, and deter it from pursuing the course of mercy which it had prescribed to itself in the case of the unfortunate tenants of Vincennes. The authorities were taken by surprise, and did not immediately take repressive measures; but upon the night of Monday, the national guard, the great bulwark of good order as well as the liberties of France, interposed, and completely dispersed the disturbers without much resistance. These latter then took the road of Vincennes, but were diverted from their attack upon the prisoners by the governor of the castle, and eventually dispersed themselves. Since that night there has been no serious disturbances. The king, throughout these trying circumstances, has showed himself worthy of the high office to which he has been called. He has not been intimidated by popular clamour, but has distinguished between the sense of the nation and the noise of factious discord. He has refused to accept the resignation of two of his ministers, who wished to relieve him of the unpopularity of their names, and other measures, lest it should seem unbecoming, or yielding to the mob; and has placed himself at the head of the national guard, determined to enforce the respect due to his office at all events."

The Paris Moniteur, of the 21st, says—"After the disturbance of Monday night, 150 individuals were arrested and conducted to the prefecture of the King. The interrogatories are being completed."

As late as Oct. 21st, a large mob assembled before the place where the chambers were sitting, with the usual cries of "Death to Polignac," "Death to Peyronnet," and singing the Marsellois hymn. It was understood that in consequence of the extraordinary sensation which the subject produced, the ministers had abandoned the project for abolishing the punishment of death.

The Chamber of Peers were to meet on the 11th of November, and it was understood that the trial of Polignac and his fellow prisoners would be proceeded in without delay.

Spain.—The following is the first bulletin of the liberating army of Spain:—

"On the 14th October, at 2 o'clock, the brave Col. Valdes marched into Urduch with a force consisting of 400 men. He was received throughout the country with shouts of "Liberty, forever!" and the acclamations of joy at his approach.

"On the 15th he reached Zurgarmurdi, where he met with the same reception. The inhabitants display in every direction the greatest enthusiasm at his arrival.

"A detachment marched through Vera. Upon its arrival the inhabitants hastened to crowd round the "liberating soldiers," and the most cordial feeling of fraternity exists between them.

"In consequence of the vast number of patriots which have just joined the corps of the refugees, Col. Valdes has been obliged to devote the entire day to the organisation of the forces under his command. He will resume his march upon Yrun on the 28th. His glorious enterprise could not commence under more favourable auspices; and they presage a decided victory. All good Spaniards anxious to contribute their aid for obtaining the liberty of their country are hastening to quit France, and range themselves under the banner of the intrepid Valdes.

"The signal has been given. Spain summonses all her children to its deliverance, and no doubt they will not be deaf to its voice.—*Zurgarmurdi, Oct.* 16, 1830."

On the 20th of October, the Paris papers stated that a telegraphic dispatch had been received, announcing that Col. Valdes had been defeated, and his whole division, except about fifty, destroyed. But this report was the next day contradicted by the following letter from Paris, received in London:—

"*Paris, Oct.* 21.—The news so industriously circulated yesterday by the banker of the court of Spain, respecting the arrival of a telegraphic dispatch, announcing the destruction of the Spanish constitutionalists under the command of Valdes, is entirely false. No telegraphic dispatch of this nature having reached the government yesterday. The Moniteur relates it only as a report circulated, and by no means as a dispatch that had arrived. The Constitutionel and Le Temps alone had the good sense of refraining from the announcement of this false dispatch.

"But this morning a *real* telegraphic dispatch arrived, which announces Mina and other Spanish chiefs having entered the Spanish territory. Valdes still preserves his position at Zurgarmurdi. Forty men of his column returned to the French territory, to provide themselves with arms they stood in need of, and which they could not procure in Spain.

"Gurrea was to have entered on the 17th, by way of Iaca. Milans, Baiges, Grase, and San Miguel, were to have entered Catalonia at the same time. Thus is the invasion completed. The efforts of all Spaniards are going to concur in the liberation of their native country."

The fate of this expedition, however, is still uncertain. A Paris paper of Oct. 22, repeats the report of the defeat of Valdes, and says that it was confirmed by news received that day. It adds, that Valdes, who was said to have been taken or killed, succeeded in making his escape, with a few men. Which of these statements is true, time must determine.

The Netherlands—The only news of importance from the Netherlands, by this arrival, is the occupation of Antwerp by the Belgians, which renders all Belgium free from the Dutch troops.

Charles X.—The ex-King of France, with the young Duke of Bordeaux, left Lulworth castle, and embarked at Poole, on board a steam-boat, on Sunday the 17th October, for Scotland. He is to reside in Holyrood palace, at Edinburgh. The other branches of the family were to proceed to Edinburgh by land.

France.——The most unpromising circumstance that has appeared in Paris, since the late revolution, as far as we have been able to observe the progress of their affairs, is a disposition in a portion of the populace, to interfere with the regular administration of justice, in the case of the impeached ministers, and to force the government to bring them to the guillotine. It is well known that an effort was making in the French legislative bodies, to abolish the punishment of death; and upon an application to the new King, he expressed himself decidedly in favour of the measure. Under the impression, probably, that one object in bringing it before the Chambers at the present time was, to save the lives of the former ministers, a great deal of excitement has been got up in Paris, for the purpose of over-awing the legislative houses, and in that way to secure the execution of the ministers; and in case of a failure in the accomplishment of that object, to proceed to violence, and by popular force take the administration of justice into their own hands. For this purpose a proposition is said to have been made to those who have suffered the loss of friends, or have been wounded in the late revolutionary movements in Paris, to register their names at a place or places mentioned, in order that they may be promptly rallied, in case of necessity, to assure the destruction of the ministers, let the legislature enact what laws they may. This shows more of the sanguinary spirit of the former revolution, than any thing we have before observed; and if suffered to proceed to open violence and bloodshed, will pave the way for the repetition of the horrid scenes of 1792, 1793, and 1794. If the powers of the government are once taken from them, and placed in the hands of a French mob, no man can predict what may be the end of such a state of things. We hope and trust that the spirit of moderation, firmness, and justice, that has hitherto governed the proceedings of the new government, will be preserved, and the influence of law, order, and justice, be maintained; otherwise the recent change in their affairs may prove to be a great calamity, instead of what it has thus far appeared to be, a national blessing.—*N. Y. D. Adv.*

Extract of a letter from a member of the British parliament, dated at the Hague, Sept. 14, to a gentleman in this city:—

"Of the wonderful events of the glorious revolution in France, you will have had accounts, especially from the public journals. But I must mention one fact, which will give you pleasure. Your excellent minister, Mr. Rives, was, I verily believe, the means of preventing anarchy and civil war, and of establishing a constitutional monarchy, as best suited to the character of the French people.

"LaFayette was balancing between a limited monarchy and a republic. He had received a deputation imploring him to declare for the latter, and put himself at the head. "See," said he, to Mr. Rives, "how I am pressed; and you know my inclinations." Mr. Rives replied—"I can assure you, General, that it will afford most satisfaction to every well-wisher to the liberty of mankind in my country, to see a limited monarchy, with a republican representative government, established in yours, as best adapted to its habits and wants; and to see it established in the person of the Duke of Orleans." LaFayette said he would consider.—He did so, and declared he determined to act upon the principle."—*ib.*

From Mexico.—An arrival at Philadelphia, from Vera Cruz, brings an account of the execution of Col. Victoria, formerly a distinguished officer of the Mexican army. He had been previously condemned to death by a court marshal, but escaped. On his re-capture, he was ordered to be executed in twenty-four hours; and he was shot on the 11th September.

DOMESTIC.

Yale College.—The following summary of the students of Yale college is taken from the catalogue just printed:—Theological students, 50; law do. 33; medical do. 69; resident graduates, 4; seniors, 86; juniors, 51; sophomores, 122; freshmen, 87: Total, 502.—*Con. Jour.*

Simsbury Copper Mine.—It is stated that a company of gentlemen in the city of New-York, have purchased this mine of the state of Connecticut, and have procured two skilful miners from England to examine it, who have given it as their opinion that it contains a rich and extensive bed of copper ore, which will yield sixty per cent. Such is the confidence of other judges in the wealth of the mine, that the purchasers have had several offers for their bargain. The company intend to employ a capital of $50.000 in smelting works, &c. upon the spot. It is a tradition in Connecticut, that the copper of these mines was of a purer and richer quality than any other, and that in consequence of this fact, the copper coins of Queen Ann were made therefrom.

Singular Discovery.—Mr. Horton, a gentleman who has been engaged in boring for water in Providence, R. I. has presented to the public some remarkable results. In his second experiment in boring, he selected the extreme point of the wharf, many yards from the original land. He bored through a stream of mud; then through a bog of meadow, containing a good peat, and then through sand and quartz gravel. At this point water, impregnated with copperas and arsenic, broke forth; but determining to proceed farther, Mr. Horton next struck a vineyard, and drew up vines, grape seeds, leaves, acorns, hazel nuts, pine nuts, and the seeds of unknown fruits, together with pure water. This was thirty-five feet below the bed of the river.

Yankee Enterprise.—The brig Smyrna, of Duxbury, which arrived here on the 17th inst. in the very short passage of forty-two days from Smyrna, said to be the shortest ever made thence to this port, also made her passage from this port to Smyrna in the same short space.—This brig proceeded from Smyrna to Constantinople, thence up the Bosphorus and the Black sea, to Odesa, being the first American vessel that ever reached that place, or displayed the "star spangled banner" in that remote sea.—*Boston Patriot.*

What are we coming to?—It is stated in a London paper, that Mr. Stephenson, proprietor of the rocket engine, traversed the whole length of the Liverpool and Manchester railway, 32 miles, in 33 minutes, on a wager of 1,000 guineas, which he won. This is nearly at the rate of a mile a minute, or sixty miles an hour. The common rate of a mail stage travelling in Europe a few years since was four miles an hour. The rocket engine therefore is an improvement of fifteen-fold upon the old mail stage.

Mr. Randolph said to Juba at their parting, "My remains will be sent to Virginia, in spirits. Bury them under the old oak, on my plantation. Turn my head to the east. *I wish to look westward.*" This was related by Juba to our informant, and it is too characteristic not to be true. Sickened of the old world, he wished, even in death, to turn his back upon it, and to set his face toward the rising empire of the west. *Boston Palladium.*

ONEIDA INSTITUTE.

The Trustees of the Oneida Institute are hereby reminded, that their adjourned meeting will be holden at the institution, at Whitesborough, on Wednesday the 8th of December, at 10 o'clock, A. M. A punctual attendance is requested, as the annual report of the Teachers and Treasurer will be presented, and other business of importance requiring attention.

Wm. WALCOTT, *Sec'ry of the Board.*
Nov. 30, 1830.

WESTERN EDUCATION SOCIETY.

The Examining Committee of Clinton are to hold their next quarterly meeting, at the house of President Davis, at Hamilton college, on the first Tuesday of December next, at 1 o'clock, P. M. Wm. R. WEEKS, *Clerk.*

NOTICE.

A Convention of Sabbath School Teachers will be held in Mexico West Village, on the second Wednesday of January next, at 11 o'clock, A. M. The Teachers of all the Sabbath Schools in the county of Oswego are respectfully invited to attend. We can only say in this notice, that the proposed object of the Convention is the general advancement of the sabbath school cause within our county; and we hope it will result in elevating the standard of sunday school instruction, and exciting a deeper and more effective interest in behalf of the institution. All the friends of Sunday Schools are solicited to attend.

JOSEPH TURNER,
JAMES THOMPSON,
Wm. L. BEEBEE,
A. G. CURREY,
Wm. H. ARNETTE,
EDWIN W. CLARKE, } *Committee.*

Oswego, Nov. 20, 1830.

FISH, FRUIT, GROCERIES, BUCKWHEAT FLOUR, BROOMS, &c.

THE Subscriber offers for sale—
30 barrels and half barrels Mackarel and Shad,
20 tubs Mackarel, for family use,
50 quintals Codfish, 12 chests superior Teas,
4 hhds St. Croix and Porto-Rico Sugars,
White and brown Havana Do.
30 drums fresh Smyrna Figs, Zante Currants,
30 boxes & half boxes fresh Raisins, sup. quality,
30 boxes mould & dipt Candles, 20 do. Soap,
250 dozen Corn Brooms,
50 barrels & half barrels Buckwheat Flour,
A constant supply of superfine western Flour,
200 barrels Salt,
And a general assortment of Family Supplies & best Groceries, (*except ardent spirits.*)
JAMES VAN RENSSELAER,
Corner of Hotel and Liberty streets, Utica.
Nov. 30, 1830. 48w4

GROCERIES.

I. & I. THURBER, No. 107, Genesee street, opposite Butler, M'Donough & Co. have just received an assortment of Groceries, consisting of—Teas, Sugars, Molasses, Wines, Codfish, Shad, Mackarel, Herring, Salt, &c. &c.

Their Goods are of an excellent quality, and will be sold wholesale or retail, for cash or approved credit, as low as they can be purchased in this place.

Also, Wheat and Buckwheat Flour.

The Baking Business carried on as usual. The articles which they bake can be had at the above store, the same as at their bake-shop. Crackers, by the barrel, sold low for cash. *Nov.* 30, 1830. 48

AGENTS WANTED.

A NUMBER of active, enterprising Young Men are wanted immediately, to obtain subscribers for the Sunday School Journal and Advocate of Christian Education. The terms will be very advantageous, and will be made known on application to the American S. S. Union, at the Depository, 146, Chesnut street, Philadelphia, in person, or by letter, *post paid.*
Nov. 30, 1830. 48w3

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by
Nov. 30, 1830. HASTINGS & TRACY.

THE ANNUALS FOR 1831.

THE Atlantic Souvenir, The Token, the Pearl, and the Youth's Keepsake, for 1831, just received by HASTINGS & TRACY, No. 94, Genesee street.

THE SPIRIT OF THE PILGRIMS.

PIERCE & PARKER, successors to Pierce & Williams, No. 9, Cornhill, (late Market street), Boston, continue to publish by subscription, a periodical work, entitled *The Spirit of the Pilgrims.*

This work is designed to defend, explain, and promote that system of religion which was planted on this soil by the first settlers of New-England, and to cherish all those great and beneficent institutions which they left as an invaluable legacy to their descendants.

The following recommendation of the Spirit of the Pilgrims was given when the publication was originally proposed:—

The undersigned have been made acquainted with the design, here announced, of commencing a new religious magazine in Boston, and possess the means of forming a satisfactory judgment as to the spirit and ability with which it will be conducted. We cordially recommend it to the patronage of our friends and brethren universally, and especially to the ministers and churches of New-England. The exigencies of the present time require, that those who hold substantially the same system of religion with the Pilgrims, should be at the pains of making *their real principles known through the medium of the press.*

William Jenks; Samuel Hubbard; John Codman; Justin Edwards; James P. Chaplin; Moses Stuart; John Tappan; Bennet Tyler; Warren Fay; Sylvester Holmes; Elias Cornelius; Samuel T. Armstrong; Ebenezer Porter; Richard H. Dana; Lyman Beecher; William Hilliard; Heman Humphrey; Jeremiah Evarts; Samuel Osgood; Pliny Cutler; B. B. Wisner; Samuel Green; Leonard Woods; Henry Hill; Samuel Farrar; Bradford Sumner; Nath'l Hewitt, Edward Beecher; Norman Seaver; Joy H. Fairchild; John C. Proctor; William Reed.

The following opinion respecting this work was expressed by a committee of the Pastoral Association, (a body embracing all the evangelical, congregational and presbyterian ministers of Massachusetts, with several other states), at their annual meeting in Boston, June, 1830:—

The Committee, to whom was referred a communication respecting the Spirit of the Pilgrims, express it as their decided conviction, that a work of such a character as this publication has sustained, is at the present time exceedingly important, not only in this region, but in other sections of the commonwealth. They consider it as having been thus far conducted with an ability highly creditable, both to the editor and publishing committee, and that renders it specially valuable, not only to the theologian, but to the more intelligent part of the christian community. The Committee are unanimous in their testimony to the value of the work, as one evincing laborious and original research, and as furnishing a luminous and powerful defence of the faith once delivered to the saints. They would recommend it to the patronage of all the evangelical ministers of the state, as a work, the unembarrassed support of which should be regarded as the common interest of the churches.

At a meeting of the New-Hampshire General Association, holden at Portsmouth, Sept. 9, 1830, it was

Resolved, That we view with lively interest the great object for which the Spirit of the Pilgrims was established; and believing that the work has been well sustained, we cheerfully recommend it to the perusal and patronage of all in our connection.

Attest, Jacob Scales, *Scribe.*

TERMS.

The Spirit of the Pilgrims is published in monthly numbers, of 56 pages each; making a volume annually of 680 pages. The price is *Three Dollars* a year, payable in advance; every seventh copy gratis, and a liberal allowance to agents who take a large number of copies. The *terms* we consider as very favourable; and probably, all things taken into consideration, *there is not a cheaper periodical published in this country.*

☞ In order to insure the interest of Clergymen for the Spirit of the Pilgrims, the publishers have been induced to offer yet more favourable conditions; that is, if any minister will procure and become responsible for *four subscribers*, he shall be entitled to a *fifty* copy *gratis.*

Subscriptions received by HASTINGS & TRACY, Utica, and by the agents whose names are given on the cover of the work. *Nov.* 30, 1830. 48

POETRY OF THE HEBREWS.

JUST published, and for sale, by Hastings & Tracy, No. 94, Genesee street, *A Discourse on the Structure of the Poetry of the Hebrews:* By Alexander Dwyer, A. M. T. C. D.

By the waters of Babylon—there we sat down;
Yea, we shed tears, as we remembered Zion:
On the willows in the midst of it we suspended our harps:
For, there, they who took us captive asked of us the words of a song;
And they who spoiled us [required] mirth:—
'Sing for us [part] of a song of Zion.'—
'How shall we sing the song of Jehovah in a foreign land?' Psalm cxxxvii. 1—4.

Utica, Nov. 23, 1830.

MR. CUSHMAN, being about to leave Utica, wishes to let the House where he resides, corner of Mary and Second streets, till May next. Rent very low. Enquire of Mr. Alexander Seymour.
Utica, Nov. 16, 1830.

WINES, ON COMMISSION.
MARSEILLES, MADEIRA, SICILY, AND RHENISH WINES.

PARKER & HASTINGS, agents for Tubeuf & Privat, Marseilles, and Gracie, Prime & Co. New-York, offer for sale the above Wines, in any quantities, and at New-York prices. Country dealers are particularly invited to call and examine them.
Utica, Nov. 16, 1830. 46

WHOLESALE & RETAIL
BOOT AND SHOE STORE.

BARTHOLOMEW & DOUGLASS, respectfully inform their Friends and the Public generally, that they have taken the Store on the corner of Genesee and Liberty streets, opposite the National Hotel, where they will keep constantly on hand, a complete assortment of Gentlemen's and Ladies' Boots and Shoes, which they warrant to be of the best quality. For taste and fashion, they are not to be surpassed by any in the state.
Utica, Nov. 16, 1830. 3m46

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

REMOVAL.

JAMES INGOLS has removed from his old stand to No. 42, Genesee street, next door above Clark's four-story Building. *Utica, Nov.* 1, 1830. 44

FRIZETTS, CURLS, BRAIDS, &c.

JUST received from New-York, a lot of Frizetts, Puff Curls, Braids, &c. by JAMES INGOLS.
Utica, Nov. 1, 1830. 44

PARKER & HASTINGS,

HAVE just received a fresh supply of Groceries, embracing almost every article usually kept in their line, which they offer at a small advance from cost, at wholesale or retail. Merchants and tavern-keepers are particularly invited to call, and examine their stock. They have on hand—
75 chests Hyson, Young Hyson, and Hyson Skin Teas, of different cargoes,
15 hhds. St. Croix, and Muscavado Sugars,
30 boxes Lump and Loaf Sugars,
15 boxes and bbls. White, Havanna, and India Sugar.
20 bags Green and Java Coffee,
20 " Pepper and Spice,
40 kegs plug, Ladies' twist and Cavendish Tobacco,
100 boxes Bunch and Bloom Raisins,
10 kegs do.
100 M. Spanish and American Segars,
40 hhds Molasses,
20 casks Lamp Oil, first quality,
150 qt. Cod and Scale Fish,
50 bbls and half bbls Mackerel,
20 do. do. Shad,
60 boxes Bar Soap and Candles,
Herring, Dunfish, Long and Short Pipes, Almonds, Filberts, Brazil Nuts, Cloves, Cassia, Nutmegs, Chocolate, Currants, Mace, Sallad Oil, Prepared Cocoa, London and American Mustard, Sultana Raisins, Cayenne Pepper, Shot, Lead, Mats, Matches, Pepper Sauce, Olives, Pickles, &c. &c. *Utica, Oct.* 5, 1830. 40

WINES.

FOR sale by Parker & Hastings, No. 90 Genesee Street,
20 qr. casks Malaga
15 pipes and qr. casks, different qualities Madeira,
5 " Old Port and Imitation do.
10 doz. Champaigne,
20 " Claret, do. on draught,
A few dozen White Hermitage and Muscat,
10 qr. casks Sherry, Sicily, and Madeira, } WINES.
Utica, Oct. 5, 1830. 40

HOUSES TO LET.

A BRICK House on Lansing street, two wood Houses on Varick street, and one on Whitesboro' street. Also, the new Brick Store, No. 76, Genesee street.—Enquire of PARKER & HASTINGS.
Utica, Oct. 28, 1830. 43

POETRY AND MUSIC.

From the United States Gazette.

GOD IS THERE.

I view the daisy's opening flower,
That blooms so bright in every vale.
And seek in joy, through field and bower,
The red wild rose and lily pale;
And while the glittering dew is hung
On bud and leaf surpassing fair,
Their sweets on every gale are flung,
And prove the hand of God is there.

And in the silent noon of night,
When every living thing is still,
But the murm'ring waters, glancing bright,
The mournful music of the rill;
When not an aspen leaf is stirr'd,
Nor lives a wand'ring breath of air,
A tone in this hush hour is heard,
Which tells the soul that God is there.

Yon world of stars, how pure it seems,
How wonderful their bright array;
The rising moon, how mild her beams
Upon the misty waters play.
The mind may roam, may take its flight
Far as the soul of man can dare,
Through worlds on worlds of endless light,
And still we find that God is there.

When from the west some mighty cloud
Comes on with tempest in its womb,
The sunbeams play beneath its shroud,
And earth is wrapt in gath'ring gloom:
The thunder peal, the tempest fear,
The vivid flash and meteor glare,
Are only heralding his way,
And prove almighty presence there!

Unloose wild thought; o'er earth and sea,
Give boundless scope to chainless mind;
'Twill soon resolve each mystery,
A source divine for all things find:
Spring's budding flowers; the still midnight;
The soft, sublime; the rich, the rare,
Point upward to yon realms of light,
And tell each heart that God is there!

MISCELLANEOUS.

SENTENCE OF J. J. KNAPP, JUN.

The awful sentence of the law was pronounced against Joseph J. Knapp, Jun. with great solemnity and impressiveness, by Judge Putnam; who addressed the prisoner as follows:—

Joseph Jenkins Knapp, Jun.—You have been regularly indicted, tried, and convicted, as an accessory before the fact to John Francis Knapp, in the murder of Joseph White. You have had counsel assigned at your request, to assist in your defence, who have, with great fidelity and ability, urged all matters, whether of fact or of law, which could be suggested. But after great consideration, a jury of your own selection have found you guilty; and the attorney-general, in the name of the commonwealth, hath demanded of the court that the sentence of the law should now be passed against you. Upon an inquiry in that behalf, you have shown no cause or reason why the court should not now comply with that demand.

Before we perform that duty, we are desirous of preparing your mind, so far as it is in our power, to meet the tremendous doom which awaits you.

It is not to aggravate your sufferings, that we address you; for your present wretchedness excites feelings of compassion, and not of indignation. But we hope that by presenting to your view some of the horrible circumstances which have attended the crime for which you are to suffer, we may lead you to sincere contrition and repentance.

The aged sufferer was a near relative to your wife. She was nurtured at his house, and loved and cherished by him as a child. You were permitted to partake of his hospitality; you availed yourself of the opportunity to visit at the house of the deceased, to prepare the way for the entrance of your hired assassin, to the bed chamber of the victim. You were for months deliberately occupied in devising the ways and means of his death. Horrible to think! while you were eating his bread, at his own table, you were plotting against his life.

The execution of this awful conspiracy spread dismay, anxiety and distrust through the country. Week after week passed away, and left the dreadful deed veiled in mystery. At length a discovery was made, by means almost as extraordinary as was the crime.

If such events had been set forth in a work of fiction, they would have been considered as too absurd and unnatural for public endurance. The story would have been treated as a libel upon man. Who would have imagined, that young, well educated men, having respectable connections and means of living, could have been found in our cultivated society, ready to join in such a fearful conspiracy? Who would have imagined that the clue to the discovery should have been given by one wholly unknown to the author and procurer of the murder, and that he himself should have put it into the hands of the friends of the deceased? Who, that considers these things, will fail to discover an overruling Providence, which baffles all human devices and contrivances to conceal great and deadly crimes? This murder was done with the greatest secrecy; in the hour of night; by the hands of the assassin alone, who escaped from the house without discovery. The knowledge of the crime was confined to the breasts of the conspirators. But they could not keep it there. It would come out. And what was done in secret, and in darkness, is now, by the conspirators themselves, made manifest to the world.—One of these miserable men has perished by his own hand. The arm of justice hath overtaken another, who has suffered an ignominious death, and the same penalty is about to be required of you, who were the abandoned author, contriver, and procurer, of the deed of death. The wicked and profligate will note well these awful events. They will, they must see misery, disgrace, ignominy and death, following in quick retribution for the most secret crimes.

While we present these dreadful events to your consideration, we would earnestly hope that you may be able to offer at the throne of grace, a broken and contrite heart. We beseech you to call to your aid all those pious men, whose duty it is to teach the consolations of our holy religion. Under their direction, and with the assistance of the Holy Spirit, you may by prayer and penitence obtain the forgiveness of the God of mercy for your offences; and especially for the awful crime for which you are to suffer.

Our last duty remains to be performed, which is to pass the sentence of the law for the crime of which you have been convicted; which sentence is, and this court doth accordingly adjudge, that you are to be taken from hence to the prison from whence you came, from thence to the place of execution, and there be hanged by the neck until you shall be dead. And may God, of his infinite grace, have mercy upon your soul.

PRAYER.

I had rather be deprived of all the solaces of this life, yea, and of the ordinances that tend to a better, than be debarred of recourse to my God by prayer. Next to Christ, it is man's mediator, to reinstate him in the favour of an offended Deity. 'Tis the Moses, that opens the rock and brings Israel food in the wilderness. 'Tis the sun, that gives Jeremy light in the dungeon. It puts a muzzle on the lion's jaw, that else would tear a Daniel. 'Tis the angel, that, walking with the children in the furnace, keeps them from so much as singeing, in the midst of fiercest flames. It attacks the sun's swift steeds, and like a sentinel commands them stand in the speed of their full career. With reverence be it spoken, 'tis a charm cast upon the Almighty, so powerful that it prevails upon omnipotency, and makes God, that we sue unto, to become a suitor unto us. *Let me alone*, (as if He were held), was begged of Moses, when Moses importuned Him.—Certainly, because God saw it absolutely necessary for his children, he would not leave it in the power of man to take it from them. Rome's empire, in all her ten persecutions, could not take this from Christians. This they could make use of in the dark without a tongue, and in the midst of all their enemies, while their tormentors stood and watched them. Load a man with chains, let him lie upon the rack; leave him but a live heart, and prayer will dwell there out of the tyrant's reach, and comfort him. And doubtless then it speaks God's heaviest judgments, when men are seared up by a spirit that cannot pray. Who can apprehend any thing more miserable than a Judas, shut out from prayer? It deprives the soul of hope, and then is despair let in, with that immortal worm, the terrors of eternal guilt. He gives himself up to perdition, that neglects to give himself to prayer. Man was never so great an independent, but every minute he must need his God; and if he makes himself a stranger, can he expect to be heard as a friend? Other sacrifices of the law have sometimes met with a check; but this from a sincere heart is an offering that is ever pleasing, and importunity doth not give offence. If it prevailed upon the unjust judge, will not the most righteous God be gained upon? And indeed, what can send us away empty but our own sins? For if it carry us not safely through all the roads of danger, the fault is in ourselves, not in it. Like a faithful companion, when friends, wealth, health, honour, and life, are leaving us, this holds us by the hand, and leads us to overlook the shades of death. When speech is gone, it lifts up hands and eyes, and instead of language, groans.—*Owen Feltham.*

CONFIDENCE THE BASIS OF MISSIONARY OPERATIONS.

It was well observed by Dr. Worcester, the first secretary of the board, that the support of missions is "*wholly a matter of confidence.*" There must be confidence on the part of the public, in the board, and its functionaries, at home and abroad; confidence on the part of the missionaries, in the board and in the christian community; and confidence on the part of those who conduct the executive business of the institution, in the candour, intelligence, and steady zeal of their associates of the board, and of the multitude of their christian brethren. The moment any of this confidence is withdrawn, the resources all fail, and the whole business stops. So that if the members of the board, who are all men of known character, have any regard for the success of the *cause* in which they have embarked, if they feel any responsibility for the stewardship with which they are entrusted, if they wish to sustain any reputation for integrity and consistency; they will be certain to aim at securing the confidence and affection of a christian people, by *doing what is right*, and leaving the issue with God.

PLAIN PREACHING.

The best standard of the English language now extant, is the bible. It contains the most sublime and elevated language, the most beautiful figures of speech, and yet it is concise and easy to be understood as it respects its language. I would that all our preachers would take the bible as their model in language, as far as they are able, as well as in doctrine; and then they would become truly eloquent, be able to express their ideas in a forcible, brief, and energetic manner, their hearers would understand them, and of course be edified. The using of such language as is not easily understood by all classes, may be compared to "speaking or praying in an unknown tongue;" and all who are conversant with the holy scriptures, very well know what is there said of that practice. See 2 Cor. xiv, and ii, 1. Indeed, the whole tenor of the scriptures seems to be against this practice. Can a minister of the gospel expect that he will be able to do as much good, and that the Spirit of God will carry home the word spoken to the hearts and consciences of his hearers, when he thus addresses them?—*N. E. Herald.*

MORAVIANS.

The whole number of Moravians in civilised lands, is estimated at 16,000. That is, as is presumed, their whole population. Yet they support 127 missionaries in foreign lands; that is, one for 126 souls at home. If no more than one in twelve of the Moravian population is a Christian, then ***every ten Christians support a missionary.*** Are the United Brethren any better Christians than the bible requires all men to be? They rejoice over 33,000 heathen, converted to Christ through their instrumentality. That is twice the number of their own population. And to support their missions, they raise and expend about $40,000 yearly. Almost three dollars a piece to every man, woman, and child.

THE TEA TRADE.

What an immense number of hands are employed in preparing the single article of tea, not only in the cultivation, but the packing, transportation, &c. Making a tea-box employs a carpenter, a plumber, a blacksmith, a paper maker, a person who passes the paper and chunams it, another who ties the box with rattans, and the coolies or labourers, who pack, carry it, &c. &c. Deprive China of the English trade alone, and some millions of inhabitants would be thrown out of employ and starve, or perhaps revolt against their government. It certainly would be a serious inconvienence to England; yet there is little doubt but the Chinese would feel still more at having an overstock of nearly thirty millions of pounds of tea on their hands, and the people who were occupied in preparing it all left without means of a livelihood. For this reason the Chinese, although very impertinent in their quarrels with the British, take care never to go to the last extremity.—*Dobell's Travels.*

REVIVALS.

"Nothing is so terrible to the enemies of evangelical truth, as revivals of religion, because nothing is so irresistible." "It is owing to this power of revivals, that they are so much spoken against; and all the infirmities of humanity which attend them, gathered up with such exultation, and urged as confirmation strong, that they are the work of man, and not the work of God."—*Beecher.*

"OUR ZION."

We see this phrase used very often in relation to the various denominations which now divide the christian world. One paper, belonging to the *Baptists*, says, There have been numerous additions, within the year, to "our Zion." The *Methodists* talk about the vigorous efforts made by "our Zion" to spread the gospel; and the *Episcopalian* speaks of defending the walls of "our Zion." The *Presbyterian* exults over the extension of the borders of "our Zion;" and the *Congregationalist* sees much that is calculated to rejoice his heart in the prospects of "our Zion." This word "our" seems to have a wonderful charm with some persons, much more than the cause of *Christ* or the *Redeemer's* kingdom; and no wonder it should; for we verily believe, that the exertions of many professors of religion are more directed to build up *their own denomination*, than to make men *Christians*, and to *save souls*. With high church Methodists, Baptists, Episcopalians, Presbyterians, and Congregationalists, nothing seems to excite their zeal so much as this monosyllable "OUR." The terms American, or *Christian*, are insignificant and unmeaning, as applied to an institution or association or society for religious purposes. But only let the qualifying adjunct be added, of "*Methodist* Bible Society," or "*Episcopal* Sunday School Union," or "*Presbyterian* Missionary Society," or "*Baptist* Tract Society," and it at once becomes a rallying point for all who think *more* of *names*, than of the *glory* of GOD, or genuine *piety*.

LITERARY AND SCIENTIFIC.

QUERIES,

Proposed for consideration by the Convention of the Friends of Education at Utica, the 28th October last. The next Convention will be held the second Wednesday in Janaary next, whsn the following queries will be considered:—

1. What are the defects and evils in the present system of common school education?
2. From what causes do they originate?
3. What remedies can be proposed?
4. What proportion of children between 3 and 16 years of age, now receive instruction in schools in your town?
5. Are there any lyceums, or other public associations for the promotion of education in your vicinity? and what have been their effects?
6. Whether any and what improvements can be made in determining the qualifications of teachers?
7. Whether it would be expedient, instead of the town inspectors, to have certain persons appointed in each county, whose duty it should be to determine the qualifications of all the teachers in the county, and who shall hold regular meetings, at specified times and places, for that purpose?
8. Whether the amount of money to be raised by the several towns for the support of common schools, should bear a larger proportion than at present to the amount paid by the state?
9. Whether it would be expedient to levy the expense of fuel upon each school district, rather than to apportion it among the individuals who send their children to the school?
10. Whether it would be expedient to limit the number of scholars that should be under the instruction of a single teacher? and what the number shall be?
11. Whether the great end of common education would be more perfectly accomplished by limiting the extent of studies pursued in common schools aided by the public money, than by leaving it to the discretion of each particular teacher? and what in your opinion would be the particular branches which should be taught in common schools, and the best adapted to impart efficient instruction, under the limited means apportioned to the particular districts?
12. Would it be expedient to establish institutions for the education of teachers? and how shall they be established? In what manner shall such institutions be supported? and how shall the qualifications of teachers so educated be determined?
13. Whether any improvements can be made in the construction of school-houses? and whether the power of erecting and keeping them in repair, can be placed better than it now is by the existing law?
14. Whether a uniformity in school books is desirable; and what mode can be decided to accomplish it?
15. Would the establishment of State, County, and Town Lyceums, and issuing of a periodical publication or tract on the subject, be best calculated to promote unity of effort, and excite an increasing interest in favour of the cause of common education?
16. Whether it is expedient to make the business of instruction a distinct profession, and to constitute a Board of Education in each county, to grant licenses?
17. Whether the state bounty distributed among the common schools, ought to be limited to children above five years of age?

SUNDAY SCHOOL JOURNAL.

The Board of Managers of the American Sunday School Union have proposed to publish a weekly paper, with the title of *Sunday School Journal, and Advocate of Christian Education.*

As the success of the measure depends on the number of copies circulated and read, the following inducements to subscribe for it, are suggested to the reader:—

1. The subject of religious education has become a distinct and interesting department of general intelligence and inquiry.
2. Some popular form of presenting it continually, and by itself, to public attention, seems indispensable.
3. A weekly paper is found to be most efficient, and the least expensive mode of diffusing information.

It allows a more general and familiar discussion and illustration of subjects connected with the cause it advocates.

It furnishes a much greater variety and quantity of matter than can be furnished, at the same price, in any other form.

In the use we shall make of it, it will excite attention; correct errors and abuses; and periodically inspect and report the progress and prospects of the system of Sunday school instruction.

By the prompt correction of misapprehensions and misstatements, it will avert much of the mischief they would occasion; and with the silent but powerful eloquence of facts, it will plead a cause which deserves to find a friend in every friend of God or man.

TERMS.

The *Sunday School Journal* will be published in a style and manner not inferior to those of weekly papers generally.

The price to single subscribers will be *two dollars* per annum. If not paid within three months after the receipt of the first number, in each year, the price will be *two dollars* and *fifty cents* per annum.

Postage.—The postage of the paper to any subscriber in the United States, can never exceed one cent and a half. To any subscriber in the state of Pennsylvania, it cannot exceed *one cent*.

☞ Subscriptions received at the Sunday School Depository, No. 140, Nassau-street, New-York. A. W. COREY, *Agent.*

New-York, November, 1830.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.	
Pot, 100lbs.	$5 36a
Pearl do.	5 75a
Candles.	
Mould	9a10
Dipped	9a
Clover-Seed.	
Per lb.	6a8
Coffee.	
Havana	10a12
Java	13a14
Cotton.	
Upland	11a13
Louisiana	12a14
Alabama	11a13
Feathers.	
Live American	34a36
Fish.	
Dry cod, cwt.	2 37a2 50
Scale	1 50a1 62
Pickled, bbl.	3 00a3 25
Mackarel, No. 1	5 87a6 00
Shad, Con. mess	8 85a8 50
Herring	2 27a3 00
Flax.	
American, lb.	7a8
Flour & Meal.	
N.Y. super. bbl.	5 06a5 12
Western (canal)	5 18a5 44
Rye flour	3 62a3 75
Indian meal	3 25a3 37
Grain.	
Wheat, northern	1 05a1 10
—— western	1 13a1 14
Rye	68a69
Corn, north yellow	60a62
Oats	30a31
Barley	70a
Beans, 7 bushels	7 00a8 00
Hides.	
La Plata, lb.	15a16
S. A. horse, piece	1 50a1 60
Hops.	
First sort, lb.	9a
Lumber.	
Boards, p. M.	15 00a16 00
Plank, pine,	25 00a30 00
Scantling, pine	15 00a16 00
Do oak	20 00a25 00
Shingles, bundle	2 50a3 50
Oak timber, sq. ft.	20a25
Hoops, per M.	35 00a36 00
Staves, pipe	48 00a50 00
—— hhd.	35 00a36 00
—— bbl.	28 00a30 00
Leather.	
Sole, oak tanned, lb.	20a25
—— hemlock	18a22
Dressed up. side	1 75a2 67
Undressed do.	1 50a2 25
Molasses.	
New-Orleans, gal.	28a30
Oil.	
Whale, gal.	34a35
Sperm, summer	65a67
—— winter	80a85
Linseed,	83a85
Provisions.	
Beef, mess, bbl.	8 00a
—— prime	5 00a
Pork, mess	14 00a
—— prime	10 00a
Hams, north. lb.	10a11
Butter, N.Y. dairy	12a15
Hog's Lard	10a11
Cheese	6a8
Rice.	
Prime, 100lbs.	3 12a3 25
Salt.	
Turks-Island, bush.	45a46
Liverpool ground	38a40
Sugar.	
Havana, white, lb.	11a14
—— brown	8a9
New-Orleans	7a8
Loaf	17a19
Lump	15a16
Tallow.	
American, lb.	6a7
Teas.	
Bohea, lb.	32a34
Souchong	44a75
Hyson-skin	38a75
Young-Hyson	70a1 06
Hyson	85a1 12
Gunpowder	1 00a1 30
Imperial	1 00a1 30
Tobacco.	
Richmond, lb.	3a6
Cuba	14a25
Wines.	
Madeira, gal.	1 25a3 50
Port	80a1 75
Teneriffe, L. P.	90a1 25
Wool.	
Merino, Am. fl. lb.	50a60
—— pulled	50a60
Common	35a40
Spinning	33a40
American Hatter's	30a85

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.	
City Banks	par
Except Franklin	broken
Long-Island Bank	par
Dutchess County	par
Lansingburgh	par
Bank of Albany*	1-4
Albany State Bank*	do
Other Albany Banks*	do
Newburgh*	do
Orange County	do
Catskill	do
Farmer's, Troy*	do
Other Troy Banks	do
Saratoga County	do
Mohawk	do
Utica	1-2
Geneva	do
Auburn	do
Ontario	do
Central	do
Chenango	do
Ithaca	do
Ogdensburgh	do
Jefferson County	do
Wayne County	do
Rochester	do
Monroe County	do
Livingston County	do
Middle District	broken
Columbia, Hudson	do
Greene County	do
Washington & Warren	do
Plattsburgh	do
Niagara	do
J. Barker's Exchange	do
Maine.	
Bath	1-2
Waterville	do
Castine	broken
Wiscasset	do
Kennebeck	do
Passamaquoddy	do
Hallowell & Augusta	do
All others	3-4
New-Hampshire.	
Banks of this state	3-8
Vermont.	
Banks of this state	3-8
Massachusetts.	
Berkshire Bank	broken
Essex, Salem	do
Farmer's, Belchertown	do
All others	3-8
Connecticut.	
Norwich Bank	par
Eagle, New-Haven	broken
Derby	do
All others	1-4
Rhode-Island.	
Pawtucket	broken
All others	3-8
New-Jersey.	
State, Newark	par
Do. Elizabethtown	do
Do. New-Brunswick	do
Newark Ins. Comp'y	par
Trenton Banking Co.	do
Rathway Far. & Mec.	do
Salem Banking Co.	1 1-2
Monmouth	broken
Franklin	do
Hoboken	do
Paterson	do
Protection & Lombard	do
Jersey City,	do
State, Trenton	do
All others	1-2 a 3-8
Pennsylvania.	
Philadelphia Banks	1-4
York	1-2
Chester County	3-8
Delaware County	do
Reading	do
Pittsburgh	1
Gettysburgh	do
Chambersburgh	do
Carlisle	do
Lancaster	do
Greensburgh	do
Brownville	do
Silver-Lake	50
Others uncertain or broken	
Delaware.	
Banks of this state	1-2
Maryland.	
Baltimore Banks	3-8
Somerset & Worc.	broken
Cumberland	do
Princess Ann	do
Elkton	do
All others	3-4 a 1
Dist. Columbia.	
Bank of Columbia	uncer.
Alexandria Merch.	broken
Franklin	do
All others	3-4
Virginia.	
Banks of this state	3-4 a 1
N. & S. Carolina.	
Banks of these states	1 a 2
Georgia.	
Banks of this state	2 a 3
Ohio.	
Chilicothe	4a5
Marietta	do
Steubenville	do
Farmers & Mechanics	do
New-Lancaster	do
St. Clairsville	do
Mount-Pleasant	do
Western Reserve	do
Columbus	do
Others uncertain or broken	
Miscellaneous.	
New-Orleans Banks	3
Michigan	1
Detroit	broken
Upper-Canada, York	3
Kingston	broken
Quebec	3
Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW BOOKS & STATIONARY.

HASTINGS & TRACY, No. 94, Genesee street, have just received an extensive assortment of BOOKS & STATIONARY, among which are the following:—

Douglass on the advancement of Society in Knowledge & Religion, Stuart's Essays on Future Punishment, Lectures on the Gospel of St. Matthew, by Bishop Porteus, Wardlaw on Prayer, Essay on the Hieroglyphical System of Champollion, Biblical Theology, by Storrs & Flatt, Wood on Inspiration, Professor Stuart's Letters to Dr. Channing on Religious Liberty, Dwight's Psalms and Hymns, (large edition), Memoirs of Rev. Levi Parsons, Missionary to Palestine, Payson's Sermons, James' Church Member's Guide, Paley's Theology illustrated, Gibbs' Hebrew Lexicon, Stuart's Hebrew Grammar, Daily Food for Christians, Edwards on Revivals, Hopkins' System of Divinity, Dwight's Theology, Advice to a Young Christian, Foster on Decision of Character, Gaston's Collections, Davies' Sermons, Hannan's Baptist Assistant, Family Monitor, Cecil's Remains, &c. &c.

They have also just received the following valuable Classical, Medical, and Miscellaneous Books:—

Newman's Rhetoric, Ancient Atlas, Crabb's Dictionary, Letters to married Ladies, Correspondence of Vice-Admiral Collingwood, with a Memoir of his Life, Visit to Greece and Constantinople, in 1827 & '28, by Henry A. V. Post, one of the Agents of the New-York Greek Committee, The Atlantic Souvenir, for 1831, The Token, do. The Pearl, do. The Youth's Keepsake, do. Wilbur's Lexicon of Useful Knowledge, Crabb's Synonymes, Frugal Housewife, Speeches on the Indian Bill, Polymicrian Greek Testament, Lexicon, & Concordance, Groves' Lexicon, Kaimes' Elements, Alison on Taste, (a new and elegant edition), Charles XII. in French, Dyspeptic's Monitor, Cooper's Surgical Dictionary, Do. Practical Do. Horner's Special Anatomy, Casenave on Diseases of the Skin, Clark on the Diseases of Females, &c.

They have also the following for Infant Schools:—

Infant School Cards, Infant School Manual, Little Grammarian, Child's Song-Book, &c.

Also, Ryan's Astronomy, (new ed.), Blair's Catechism, Pocket Almanacks, Prints, &c. &c.

Likewise, an assortment of STATIONARY, comprising most of the articles required in this market, many of which are of a superior quality.

Utica, Nov. 15th, 1830.

DR. ATTRIDGE'S TINCTURE, FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1830. WILLIAM CLARKE.

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'

WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifiics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.